



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

TWENTY FIVE YEARS
LABOUR
AMONG THE
FRIENDLESS & FALLEN

EDWARD W. THOMAS.





600021191K







TWENTY-FIVE YEARS' LABOUR
AMONG THE
FRIENDLESS AND FALLEN.

BY
EDWARD W. THOMAS,
SECRETARY OF THE LONDON FEMALE PREVENTIVE AND
REFORMATORY INSTITUTION.



LONDON:
SHAW AND CO., PATERNOSTER ROW.

1879.

232 . 7 . 350 .

LONDON :
R. K. BURT AND CO., PRINTERS,
WINE OFFICE COURT.

INTRODUCTION.

ABOUT thirty years ago, two unpretending men, moved with gratitude for a great mercy conferred upon themselves, resolved to meet together at stated periods to pray Almighty God to open some field of labour, with a view to benefit their distressed and suffering fellow-creatures. Being entirely unknown, it was not surprising that they continued for many long and anxious months without seeing the least indication of an answer to their petitions. Still they did not cease to supplicate, but continued in simple and fervent earnestness watching as well as praying. Truly enough, in due course the answer came—not in the “storm and whirlwind,” which spoke of grand or lofty enterprise, but in the “still small voice,” which told of a poor wretched creature given up to an abandoned life, and who had long lived overlooked and neglected almost within their own immediate circle.

Happily the sign, though somewhat disappointing, on account of its comparative insignificance, was not heeded, and little did they then think (especially the author of this work) that that *one* individual, whose reformation was laid so heavily upon their hearts, would form the

forerunner of the long list of human beings, numbering up to the present time no less than *eight thousand*,* who were destined to be rescued from suffering and shame through the instrumentality of measures then initiated.

Surrounded as he is by the many benevolent agencies for the relief of suffering and evil of every kind, the reader of the present day would find it difficult to realise the aspect presented by the great social evil when the author of this work commenced his labours on behalf of friendless and outcast women. At that time the outlook was indeed appalling for the poor abandoned one.

Most perplexing was the aspect of affairs. The world in the same voice seemed both to tolerate and to condemn the practice of immorality. As an established fact—I had almost written institution—it was known to exist; indeed, it was encouraged in many circles, and generally overlooked by the authorities. At the same time, while the world regarded with comparative complacency all the iniquity and suffering which lax morality of necessity inflicted, it visited *upon the one sex alone* all the pains and penalties of evil doing.

No matter whether penitent or defiant, the fallen *woman* was *condemned und despised*. The world became virtuously indignant for the occasion, and proclaimed the woman an "*outcast*," while even religion, forgetting for the time her message of mercy, "Neither do I condemn thee," could only attempt the conversion of the Magdalen by penal measures—either by shutting her up in prison or penitentiary walls, or separating her from pure and innocent influences, with the added miseries of personal indignity and daily reproach.

* It will be seen on reference to the reports of the known results of the Institution for the aid of Friendless and Fallen Females founded by the instrumentality of Mr. Thomas, that the above number had been restored up to June, 1878.

How well it was written—

“ No mercy now can clear her brow
For this world's peace to pray ;
For as love's wild prayer dissolved in air
Her woman's heart gave way.
But the sin forgiven by Christ in heaven
By man is cursed away.”

Such was a fair representation of the condition of the Fallen when Mr. Thomas and others commenced to labour on their behalf ; and such an outlook of misery might well have daunted any, unless, indeed, they felt themselves to be *inspired* to deal with such a gigantic and overwhelming trouble. True faith in God, as well as more than an ordinary share of human courage, was needed to carry on such a mission. And it is not too much to say that faith has been freely exercised as well as good works. The baptism of prayer, feeble and yet effective, which the first effort received on the part of two unpretending men, has never been lost sight of ; for during the twenty-five years of labour the continual cry to God for help has never ceased. The weekly meeting for devotional purposes then commenced has never once been omitted—sometimes, it is true, and that very rarely, attended by but *two* persons, but still it has always been continued, to supplicate the Divine guidance and crave the Divine blessing. Friends, too, have been raised up, some to afford counsel and guidance, some their personal aid and assistance, and others to give their money—all too numerous to mention by name—but neither forgotten nor neglected by the ever-sanguine and zealous leaders and co-labourers.

Were it not for these various aids, how could this mission of mercy have been carried on ? For mingled with its successes have been many cruel discouragements. Instances of the most painful disappointment have been wit-

nessed. At times, after every effort has been made to convert some from the sin and error of evil ways, a lifetime has been found too short to effect reformation, and deathbed scenes more sad and terrible than can ever be told have been witnessed, where even the prayer of faith seemed flung almost hopelessly back by the hardness of heart of the dying sinner. Nor was it possible to continue such a work without involving grave responsibility as well as constant watchfulness. The pecuniary means to carry on such an enterprise, as well as the power to devise plans and organise details necessary for the conduct of large establishments, brought their own heavy duties and anxieties.

And not only faith in God was needed, but also "confidence towards men." The same spirit of condemnation which called forth the merciful rebuke from the Divine Founder of Christianity, to this day characterises the conduct of the world towards the fallen woman, and it required the greatest courage to face the opposition made to a missionary effort among the friendless and fallen. On well-nigh every hand it was pronounced a Quixotic task. "They were *outcasts*," was the cry; "no respectable person would approach them." "It was hopeless to expect to reform or convert such characters." These and many more like objections were urged, while over and above them all was the marked repugnance with which every grade of decent society regarded the bare mention of such a class. It aroused the delicate sensibilities of the fastidious, and even those who were really anxious to promote the practice of general benevolence, desired that this subject should be entirely hidden from sight and hearing. To such an extent were these punctilious and unmerciful scruples carried, that many entirely objected to such a mission, and would have excluded from polite circles altogether those who persisted in carrying it on through good and evil report, declaring that even contact

with the fallen for the purpose of mercy was unnecessarily exhibiting a known and incurable form of evil. To such our author could only reply—

“ I pity all that evil are,
I pity and I mourn,
But the same Supreme hath fashioned all,
And, oh, I may not scorn.”

True it was that this benevolent enterprise was no fanciful one; on the contrary, it seemed to deal with the hardest and most trying form of evil. Real work for God and for humanity, stripped of all romance or even refinement. Imagine a man, however firm his faith or earnest his purpose, preaching or speaking of the beauties or joys of the Gospel, seated amidst a group of the most degraded and abandoned prostitutes, reeking with the fumes of ardent spirits and fried steaks and onions, or standing up, almost alone, to preach a warning against sin in a colony of harlots and thieves, alternately pelted with broken china and snapped at by a yelping terrier dog; and preaching successfully too, and bringing out from the “depths” penitent women, henceforth to lead a virtuous and peaceful life.

Perhaps few missionary scenes abroad or at home would require a more persistent pursuit of duty amid so many minor surroundings to engender discouragement, disgust, and despair.

It would be almost impossible for any man of shrewdness and discrimination to pass a quarter of a century in such a field of labour, amid its varying scenes and circumstances, without accumulating much important and useful information, both for society at large as well as for the philanthropist; and it is mainly with the view of setting forth the result, as well as for the encouragement of others who are contemplating like efforts, that Mr. Thomas has been induced by friends to publish the issue of his

labour and experience. His opinions on the causes as well as the cure of immorality are submitted as being worthy of consideration, and his relation of the sorrows and trials of a class labouring under the special ban of society, frequently despised and seldom understood, will commend itself to the sympathies of a Christian community.

Especially is he anxious that his motive in writing should not be misunderstood nor wrongly estimated, and to set this right no one can speak better than himself. Addressing the writer of these lines, he said : " Even now I hesitate, for, strongly as I am wedded to the work, I am deeply sensible of the responsibility of introducing a subject fraught with so much real gravity and possible danger ; and in recording my experience and opinions my great aim would be to avoid everything that could possibly be construed into pruriency of detail, and to relate nothing that would bring the blush of shame to the face of the most sensitive and pure. Rather, while I would awaken sympathy for the sinner, I would excite abhorrence for sin ; and though the particulars that will be given are chiefly intended for the use of heads of families and philanthropists, I will take especial pains that, should they fall into the hands of the young and inexperienced, no possible objection can be raised or evil follow."

It has not been always easy to determine the manner or order in which the various incidents and details should be arranged. It is hoped, however, that the plan adopted is intelligible and easy of reference. Of the interest the narrative awakens the reader must be allowed to be the best judge.

A. W. IRETON.

48, ST. PAUL'S ROAD, CAMDEN SQUARE,
December, 1878.

CONTENTS.

CHAPTER I.

THE FRIENDLESS AND FALLEN.

PAGE

The Colony of Crime near Euston Road in 1851—The Illegal Dram-Shop—Open-Air Preaching—A Motley Congregation—Visiting the People—The “Bully” of the Colony—The Tea-Meeting—The Night-School—The Chairman without a Chair—The Feast of Harlots and Thieves	9
--	---

CHAPTER II.

THE FRIENDLESS AND FALLEN—*continued.*

A Daughter supporting a Widowed Mother on the Wages of Sin—Signs of Encouragement—The First Home—Canon Dale’s Kindness—The Jealous Ruffian and his Fancy—The Emigrant’s Daughter—Reformation and Emigration—“Scotty” and her Baby—The Unexpected Recognition	15
--	----

CHAPTER III.

THE LOST IN LONDON.

Extension of Labours—The First Night’s Missionary Tour—Condition of the Streets—The Journey—Holborn Hill—St. Paul’s Churchyard—Ludgate Hill—Fleet Street—Strand—Oxford Street—The Sisters—The Workhouse Porter—The Meeting at the Lamp-post—The Night Coffee-House—Mistaken Motives	20
---	----

CHAPTER IV.

A VOICE FROM THE STREETS.

Modern Night Mission—The West-End—The Outcast—The Country Girl—The Misery of Sin—The Appeal of Shame and Suffering—The East-End—Ratcliff—The Sailors’ Rendezvous—Female Parasites—The Open Highway—Publicans and Crimps	28
---	----

CHAPTER V.

DEATH-BED SCENES.

The Fallen Girl’s Mother—Slain on the Altar of Sin—Death the Beginning of Life—The Dead “Unfortunate”—Sympathy of the Fallen for a Dying Companion—The Brothel-keeper’s Cruelty in Death—The Dying Penitent’s Legacy—Faithful unto Death—“Reaping the Whirlwind”—The Washed-out Chalk-Mark	42
--	----

CHAPTER VI.	
THE FORMER CONDITION OF FALLEN WOMEN. PAGE	
Oliver Cromwell's Plan—Establishment of the Magdalen—Mrs. Elizabeth Fry's Labours—Hogarth's Sketches of his Time—The Criticisms of the <i>Quarterly Review</i>	57
CHAPTER VII.	
FALLEN WOMEN.	
The Section of Society from which they are usually drawn—The Normal Condition of a Fallen Woman's Life—Expenditure of the Fallen—How they are preyed upon by Keepers of Houses of Ill-fame, Tallymen, and Vendors of Mock Jewellery	60
CHAPTER VIII.	
BABY-FARMING.	
Placing Infants out to nurse—Destroying the Children—Conviction of a Notorious Offender—The Protection of Infant Life—Act of Parliament—Cases illustrating the Evils of Baby-farming	64
CHAPTER IX.	
HOMES FOR THE FRIENDLESS AND FALLEN.	
Lieutenant Blackmore's Enterprise—The Family Home System—The late Maria Thomas—No. 200, Euston Road—Milton House—The Parson's Green Homes—The Reformatory at Holloway—Open-all-Night Reception House	71
CHAPTER X.	
MIDNIGHT MEETING MOVEMENT.	
Mr. Theophilus Smith's Idea—Surprise of the Public—The First Meeting—Effect on the Fallen present—Hon. and Rev. Baptist Noel's Address—Reclamations the same night—Meeting at Sailors' Institute—Extension of Midnight Meeting Movement—The Female Mission	76
CHAPTER XI.	
INFANTICIDE.	
The Maternal Tie—The Shame of Illegitimate Offspring—The Secret of Infanticide—The Case of Child Murder at Regent's Canal—Petition to the Home Office—The Reprieve—Another Case of Child Murder—Narrow Escape—Where are the Fathers!—Finding Dead Bodies of Infants—The Fate of Illegitimate Children	81
CHAPTER XII.	
THE INDIRECT WORKINGS OF IMMORALITY.	
Effects of Alcohol—The Seducer's Aid—The Physician's Definition—The Thralldom of Strong Drink—Drunkenness promotes Immorality—Hereditary Drunkenness—Dipsomania—Immoral Women never Abstainers—Importance of the Band of Hope Movement	88

CHAPTER XIII.

PUBLIC AMUSEMENTS.

PAGE

Social Pleasures—Rational Amusements recommended—Public Tea-Meetings—Pernicious Effect of Music-Halls—Ratcliff Highway—East-End Snares—The Theatres—West-End Casinos and Dancing-Rooms—The Licensing Authorities—More Supervision required	94
--	----

CHAPTER XIV.

LAWS DESIGNED FOR THE PROTECTION OF YOUNG CHILDREN UNDER TWELVE YEARS OF AGE.

The Crime of Abduction—Procuration of Young Females for Immoral Purposes—Seduction—Street Prostitution—The Suppression of Houses of Bad Repute—Sir George Grey's Refreshment House Act—The Necessity for Amended Legislation	99
--	----

CHAPTER XV.

THE STORY OF A BLIGHTED LIFE.

Parentage—The Stepmother—Leaving Home—The Mop Fair—The Betrayal—The Downward Course—The Arrest—Betraying a Secret—Friendless—The Father's Death—Penal Servitude—Kindness of Prison Officials—Cruelty of Subordinates—The Beginning of Trouble	109
---	-----

CHAPTER XVI.

THE RECRUITING-GROUND OF THE FALLEN.

The Population of London—Two Millions of Females—Various Industries—Domestic Servants—Governesses—Dress-makers—Milliners—Bargain-hunters—Advice to Parents—Work-girls—Flower and Orange-sellers—Itinerant Traders—Summer and Winter Work	113
--	-----

CHAPTER XVII.

WOMAN'S INFLUENCE.

Extracts from Current Literature—The Effects of Female Unchastity—Their Male Associates—The Prison Chaplain's Testimony—The Importance of excluding Immoral Men and Women from Respectable Society—Pernicious Influence of the Fallen on Society in general	118
---	-----

CHAPTER XVIII.

SUICIDES.

Male and Female—Probable Causes—Statistics—"Found Drowned"—Suicidal Mania—Drowning, the Woman's Choice—Unsuccessful Attempts at Self-destruction—Kindness of the Police—From the Church to the River—The Leap from the Bridge—Floating down with the Tide.	124
--	-----

CHAPTER XIX.

TRAFFIC IN BODIES AND SOULS.

Continental Morals—God's Prohibition to Sin—An Early Wreck—Decoyed to Belgium—Temporising with Vice—The Thin End of the Wedge	130
---	-----

CHAPTER XX.		PAGE
DWELLINGS AND MORALS.		
Overcrowded Rooms—Demolition of London “Rookeries”— Labourers’ Cottages—London Apartments—Common Lodging-houses—Report of Commissioners of Police— The Deputy’s Experience of a Common Lodging-house . . .	133	
CHAPTER XXI.		
HAS IMMORALITY INCREASED OR DECREASED ?		
Continued Increase of Population—Weekly and Annual Estimate—The London Streets—Public-houses and Music- halls—Daily Influx of Visitors—Railway Termini—Public Improvements—The Board of Works—The Press—Mis- sionary Agencies—Need for Extended Effort—The Pro- vinces—Military Centres—Paris	141	
CHAPTER XXII.		
DOMESTIC SERVANTS IN THE METROPOLIS.		
Their Estimated Number—Where do they come from ?—Their Peculiar Temptations—Probable Number of Changes of Situations in the Metropolis during the Year—The Need for Additional Well-Regulated Servants’ Homes	150	
CHAPTER XXIII.		
THE TRAINING OF PAUPER GIRLS.		
Parliamentary Returns on Pauperism in England and Wales, 1878—Pauper Female Children under Sixteen Years of Age—Pauper Female Children in the Metropolis—The General Cause of Juvenile Pauperism—The Future of Pauper Girls—The Boarding-out System in Relation to the Moral Results of Pauper Training.	154	
CHAPTER XXIV.		
MARRIAGE IN RELATION TO MORALITY.		
Well-assorted Marriages—Marriage conducive to Morality— “Sowing Wild Oats”—Evils of Ill-assorted Marriages— The Divorce Court—Honourable Engagements—Incentives to Purity of Life and Honest Enterprise in the Unmarried.	160	
CHAPTER XXV.		
ORGANISATIONS FOR THE SUPPRESSION OF PUBLIC IMMORALITY.		
The Parochial Association of St. James’s, Piccadilly ; St. George’s, Hanover Square ; St. Ann’s, Soho ; St. Martin’s- in-the-Fields, and St. Jude’s—The Provinces—Efforts to Promote the Rescue of the Fallen—Hints for the Promo- tion of Virtue	164	
CHAPTER XXVI.		
PRACTICAL SUGGESTIONS FOR TRAINING THE YOUNG.		
Obedience—Truthfulness—Industry—Literature—Dress— Orphanage—Temperance and Morals—The Sabbath—Holy Scriptures	168	
APPENDIX.		
REETS IN 1878	173	

TWENTY-FIVE YEARS' LABOUR

AMONG THE

FRIENDLESS AND FALLEN.

CHAPTER I.

THE FRIENDLESS AND FALLEN.

The Colony of Crime near Euston Road in 1851—The Illegal Dram-Shop—Open-Air Preaching—A Motley Congregation—Visiting the People—The "Bully" of the Colony—The Tea-Meeting—The Night-School—The Chairman without a Chair—The Feast of Harlots and Thieves.

IN the summer of 1851 my attention was drawn to a well-known colony of crime in one of the back slums lying off the south side of the Euston Road. It consisted of about twenty-four small houses, inhabited by a few hard-working and struggling costermongers, labourers, thieves, and fallen women, with a little host of children, here and there one chubby, healthy, and strong, but the majority weak and sickly, the natural consequence of impure air, irregular living, and bad house accommodation. Ignorance, vice, and intemperance seemed to be the ruling spirit of the place. Scarcely a child went to a school of any kind, week-day or Sunday, and the people, as far as one could judge, appeared to live altogether without God and without hope in the world. On Saturday nights, after the closing of the public-houses, one of the inhabitants in-

roduced the sale of beer and spirits without a licence. Of course this business was carried on with extreme caution, not that the police troubled the place much by their presence, except when required to quell a more than ordinary row or to arrest some crime-tracked thief.

I was counselled by my friends never to venture into this den alone; but I soon found that if I were to influence any for good, I must trust them implicitly, and show myself fearless even of their most violent threats. With this view, on one occasion, I went to speak to a man in his own room. He invited me to sit down. I did so, explained my mission, when he soon became furious, and threatened in the most determined manner to murder me. I met his menaces by a firm look of assurance, and told him I was fearless of his threats, feeling confident that he would not hurt a hair of my head. The truth was he was living in sin with a young woman, and my presence served to sting his conscience into this display of violence. Some time after I succeeded in getting them married, and found in his case, as in others, that such a step commonly led to still better results. Following up the advantage I had gained, I determined to try and hold some religious services amongst these people on the Sabbath-day. A poor woman of the better moral class agreed to let me have the use of her room for the purpose. I went at the appointed time, when to my extreme disappointment I found her helplessly drunk. To hold a meeting in her house under those circumstances was out of the question; to retreat without uttering a word of warning did not appear to be right, so I determined, as best I could, to hold an open-air service. But how to collect the people I scarcely knew. Still I persevered, and with this view I struck up the hymn beginning "Salvation! oh, the joyful sound."

This unusual procedure in the place soon secured for

me a motley congregation, a few children in addition, and men with pipes in their mouths came, moved evidently by curiosity. There was also a good sprinkling of fallen women, and among them one unfortunate—only partly dressed—who sat down in front of me, and said, "Now I will have my dinner." She had brought a plate of meat and vegetables in her hand. As I attempted to expound with all simplicity a suitable passage of Scripture, this virago proceeded to crack jokes at my expense, and do all she could to hinder and annoy me. However, we both continued—I my discourse, she her meal; after which, she turned her plate over and deliberately smashed it into fragments, and then flung piece after piece at my head, without, however, hurting me. Presently, finding that all her efforts to silence me had failed, she sprang to her feet, and made one bound at me, more like an infuriated tigress than a human being. But she was not allowed to lay hands on me, for two of her companions, unhappily pursuing the same sad calling as herself, caught her, and forced her away, so that I was not injured in the least.

For about three years and a half, with a very varied experience, I was permitted to visit these people, and hold occasional services among them. I soon won their confidence by arranging for them a free tea, to which every man, woman, and child in the place was invited. I found it necessary to ask all, for had I invited the women without the men, I might have been lynched by the *gentry* of the place; and had I not invited the children also, I should have got into trouble with the mothers; and so I went in for the whole. My friends said, "How will you manage them?" evidently apprehending a riot. I tried to get a committee of management to keep order, composed of the men living in the place, and for that purpose I stated my case, first to the greatest vagabond in the colony; a man who was in the habit of getting drunk

and beating his wife in the most violent manner. This celebrity's name was Bergin. He was a costermonger, and stood about six feet high. Bergin scarcely knew what a committee was ; whether it was something to eat, drink, wear, or a refined article of household furniture. But when I explained to him fully that I should need help for my proposed tea-party, and that I knew his influence would be all-important for the occasion, he declined the office, but promised that I should have the benefit of his soothing influence over his companions for the time; and to his honour I record the fact that he was faithful to his promise.

It would have interested the reader to have seen with what avidity the bread-and-butter, cake, and tea were disposed of. The guests were "zealous" at least in that "good work." They not only indulged freely in the use of loaf sugar in their tea, but they pocketed a good quantity besides. However, this I did not appear to see. After tea, a meeting was held, and I had the gratification of knowing that two poor women were induced to quit a life of shame without further delay.

These events initiated me into the goodwill of the people; for they began to regard me as their friend. If any were seriously ill I was sent for, and even at midnight I have passed in and out of the place, secure against offence or molestation. I diligently followed up my opportunity, and succeeded in holding for some time an evening class for teaching, reading, and writing. My scholastic appliance certainly could not meet the requirements of the modern School Board. A long plank, placed on a couple of empty herring-barrels, served as the desk, and the seats were extemporised according to exigencies ; the lighting was by candles, stuck in empty bottles. The *modus operandi* was very simple. I would set my scholars copies on slates, and these copies generally consisted of short,

but pointed passages of Scripture. One evening, a poor unfortunate, after having written a text on her slate, looked up in my face, and said, "I think you have picked out this passage of Scripture for me." At that time there was much that was attractive in her, but she continued her wretched course for a lengthened period, and then died *before she had reached her twentieth year.*

Through the instrumentality of another poor outcast, the landlord of the house was induced to give me the use of a room, rent free, in which to hold a Sunday afternoon meeting. It was not an easy task; men would come in and smoke the whole time, women would bring their favourite cats and dogs, and one, apparently by design, used to select the front form, and when I was speaking emphatically, and would perhaps stretch out my hand in illustration of what I was saying, her little sharp pet terrier would snap at my fingers. Sometimes I had to stop in the middle of my address, to beg half of my congregation to remain till the simple service was closed; not unfrequently, too, I had to suspend my oration to settle a quarrel. All this was trying to my temper, and discouraging to my labours, but I had to take the people as they were. To complain of any treatment I might receive was out of the question, as it would have entirely defeated the object I had in view. About this time I succeeded with several friends in convening an afternoon tea-meeting, exclusively for fallen women. About fifty responded, and did justice to the meal, when a resolution was proposed that the meeting should last until it was quite dusk. A chairman was duly selected, but it was found that there was no chair to put him in, and so a stool was substituted, and the meeting proceeded, and very orderly was the behaviour of the audience, all things being taken into account. At the close of the meeting, a young woman, who proved to be of highly respectable

parentage, was taken away, ultimately, to a Home, and was married very creditably. My proceedings were not altogether without perplexity, as the following will show : Soon after, I called one afternoon to see the young woman who had been the means of my securing the house mentioned above for the Sunday afternoon meeting. She had got company. She addressed me in (as near as I can recollect) the following terms : “ Mr. Thomas, I am sorry we’ve eat up all the beefsteaks and onions, or you should have had some with us.” I was glad that they had had beefsteaks and onions to eat, and glad also that they had disposed of them before my arrival, although I did not say so. She then proceeded to say that they were going to have tea soon, and that I must certainly stop, adding, “ You have given us two good teas, and now we’ll give you one.” I looked at the company. Without a doubt they were all thieves and harlots. What was I to do ? Inclination whispered withdraw ; memory—is it too much to hope, mingled with some grains of faith ?—called up the scene of the holy and blessed Saviour, when He sat down with sinners and ate with *them*. It needed but a moment’s reflection, and I saw that it was my duty to stifle feelings, and thus far to join with them. The meal was hastened, and I soon found myself seated at the table of my strange hostess ; and to her honour, and the honour of all present, I was treated with respect, and my remarks listened to with attention. The result justified the effort, for that day’s adventure served to increase my influence for good over these people. I need only add that my hostess, a fine young woman, one out of three sisters, all of whom followed an immoral life, died suddenly not long after. God grant that some words addressed to her may have led her to the Friend of sinners, and that she was a “ brand plucked from the burning !”

CHAPTER II.

THE FRIENDLESS AND FALLEN—*continued.*

A Daughter supporting a Widowed Mother on the Wages of Sin—
Signs of Encouragement—The First Home—Canon Dale's
Kindness—The Jealous Ruffian and his Fancy—The Emigrant's
Daughter—Reformation and Emigration—"Scotty" and her
Baby—The Unexpected Recognition.

IN one room in the colony referred to in the foregoing chapter, I found a poor widow and her daughter living together; they had formerly occupied a position of great respectability. At the time I discovered them they were steeped in the direst poverty, and what was worse than all, *the mother was living on the wages of her daughter's dishonour.* But a good sign was apparent. They requested that I would give them a copy of the Holy Scriptures, which I of course did. Very soon after the daughter's conscience was awakened, and she begged me to get her into a Reformatory Home. This, I ought to mention, was the first instance in my experience of the direct rescue from an immoral life. She became an inmate of the first Home established in the metropolis on the family principle.

A few days afterwards her health broke down. Excitement, drink, exposure to night air and inclement weather, followed close up by stern poverty, wrecked what otherwise would, in all human probability, have proved a fine

healthy constitution. She was removed from the Home to the parish infirmary, where I visited her; her mother was allowed to attend her. I tried to direct her to the Lord Jesus Christ as her only refuge, and, on my last interview, one bright summer's evening in the month of August, I commended her to that God who delighteth in mercy. The next day when I called, her spirit had taken its flight.

Finding there was a disposition on the part of some of the poor outcasts to speak with me, and to ask how they might be saved, my late wife arranged to provide an inexpensive meal for those who might be anxious to adopt measures for their own reclamation, and frequently one and another would come. As the arrangement became known, greater confidence was reposed in us, and these visits became useful to several in bringing them out of the snares of evil. One poor girl had friends in America, and arrangements were made to enable her to join them. Another came and was placed in the Home referred to above; but to my great disappointment, she did not remain. However, I again found her, when she gave the following strange reason for leaving: She had a particular lover a costermonger, an honest young fellow in his way; and he, either in the pursuit of his legitimate commercial enterprise, or in the hope of recalling tender reminiscences to the heart of the young woman, persisted in going round the neighbourhood of the Home, crying out what articles he had to dispose of, after the custom of his fraternity; and the young woman declared (to use her own words) "I could not stop in the Home and hear R——'s voice outside." This incident may excite a smile, but the sequel will show that there was some real affection between this young couple. I met them at once with the inquiry, "If you cannot keep apart, had you not better marry, and struggle by honest and virtuous labour to

maintain yourselves?" This course was soon agreed upon, and I had the pleasure of seeing the nuptial knot tied at St. Pancras Church. To his honour be it told, the vicar, the Rev. Canon Dale, in those days married any cases recommended by myself gratuitously. This couple lived in comparative comfort by their joint labours, until R—— reached forty years of age, when he died, leaving his widow with a small family, for whom, happily, she was prepared to labour by laundry work, to which she was accustomed.

Not always so easily accomplished were these results. On another occasion I was threatened with personal violence by an infuriated man. The cause of his anger is soon told. There had been betrayed into this colony of vice a young servant girl—clean, tidy, and withal good-looking. For a short time she led a public immoral life. The fellow referred to induced her to accept him as her special paramour, and he was fearful lest my influence should deprive him of his treasure. I certainly tried with all earnestness, but finding I could not succeed in that, I induced them to marry, after which his jealousy asserted its power, and, rather than allow her to lead a vicious life, he made her an assistant in his general dealing, and they became honest and plodding workers together.

One of the first to attract my attention in this colony was an engaging girl, only seventeen years old. Her father was a consistent member of the Wesleyan Methodist body. The daughter's defection from the right path was a sharp thorn in his side. I tried times out of number to induce her to forsake her evil ways, but apparently in vain. However, in the year 1858, this misguided girl came to my office, No. 200, Euston Road, in order that she might be reclaimed from a life which had at last wearied and disgusted her. But she no longer presented the appearance she did when I first saw her; she was now bloated,

brazen, and bold. She was welcomed, and in the course of a year and a half was sent out to Australia as an emigrant, where she ultimately joined her father, who had settled in the colony some years before. During the time she was in the Home she recovered very much of her former appearance. Some time after, I received from her father a letter full of gratitude, and in which he stated the encouraging fact that his child, who had caused him so much sorrow, had been recently married, and was living near him; these circumstances alleviating, in some measure, the poignancy of the sorrow she had previously caused him to endure.

There was also another young woman in the colony of crime, when I commenced to labour, of very prepossessing appearance, with well-formed features, bright blue eyes, auburn hair, good figure, and a cheerful disposition. She was known by the nickname of "Scotty"—probably because her parents were Scotch people. She had been well brought up for her station in life, but had fallen into the power of some evil seducer, and had given birth to an illegitimate child, and had been turned out with her infant, regardless of what would become of them—every avenue to honourable support closed. At this critical juncture she was met in one of the adjacent squares with her infant in her arms, by a wicked old woman, who kept a rendezvous for immoral young women, and suggested as her only hope the streets. Poor "Scotty" yielded. I never knew what became of her infant. Unhappily, though she would always listen to a word of counsel, every entreaty made to her to strike out into a new path proved unavailing; however, one night when I was returning from a missionary tour in the streets of London, I met her pursuing her wicked course in Euston Road. I pleaded with her again, but apparently to no purpose. On leaving her, I said, "I will place you in God's hands to-night,"

and went my way. That night, I say it solemnly, I *did* pray for her in a very marked and special manner. It seemed as if the spirit of unrest was in my own soul, until I succeeded in moving the Divine power for her. It was long past midnight, when, wearied and saddened, I fell asleep. I lost sight of her, and to a certain extent the circumstances passed from my mind. Twelve years rolled away, when going up the Euston Road I was called by name. I looked round, when a woman said, "Don't you know me, Mr. Thomas?" And there stood the long-lost subject of my earnest prayer gazing at me. She added, "I have got the Bible you gave me." On inquiry as to her history since I had last seen her, she told me that soon after our interview she met with a poor but respectable man who had married her; that he became a converted character, and that they had lived happily together for twelve years, and then to her great sorrow it had pleased God to call him to his rest. From my interview then, and subsequent conversation, there is no doubt that this woman had passed from death unto life by our Lord.

Before quitting the scene of my first labour on behalf of the fallen, it will be interesting to the reader to know that great changes have taken place in B—— Buildings, and it is only just to say that amongst those who were induced to try and reclaim this moral waste must be mentioned the names of Mr. Martin Ware and Mr. J. H. Fordham, who, with others, were the means of establishing a ragged-school for the instruction of the children there; and last, though not least, Mrs. Beverley, a lady of sterling piety and indomitable Christian courage, prompted by a heart full of love, that no ordinary opposition could obstruct. The reader might search, but in vain, to find a place described and named above. Let it suffice that it has a new name, suggestive of something better, viz., Peace Cottages.

CHAPTER III.

THE LOST IN LONDON.

**Extension of Labours—The First Night's Missionary Tour—
Condition of the Streets—The Journey—Holborn Hill—
St. Paul's Churchyard—Ludgate Hill—Fleet Street—Strand
—Oxford Street—The Sisters—The Workhouse Porter—The
Meeting at the Lamp-post—The Night Coffee-House—
Mistaken Motives.**

THE reader will doubtless observe that the labours referred to in the preceding chapters point exclusively to a time between 1851-4, and that the interest was mainly concentrated on one small locality. About that period I made the acquaintance of a Christian philanthropist, Lieut. Blackmore, R.N., who proposed that we should extend our labours, and visit the streets of London generally at night, to distribute tracts among the fallen, and plead with them to forsake their evil ways. On the first occasion a Mr. Jones and Mr. Millar came to my house by appointment, and after united prayer for Divine guidance and blessing on this novel mission, we proceeded.

The route proposed for our little party was Holborn Hill, St. Paul's Churchyard, Ludgate Hill, Fleet Street, Strand, Regent Street, Oxford Street, and Tottenham Court Road.

The tracts and notes were well received. In Farringdon Street and Ludgate Hill we met several well-dressed

young women. They made some flippant remarks about our being out so late. We replied, "We have come to offer you a helping hand, to take you out of this miserable life." "What will you do with us?" "Clothe you, feed you, keep you, and try to set you up in a respectable way of life." "Well, that is kind," they replied. After further suitable advice, we gave them the tracts with the address of Lieut. Blackmore, and passed on.

Opposite St. Paul's, a very genteel young woman accosted one of my companions. She had been, it appeared, a governess. With tears in her eyes, and a voice full of emotion, she said, "Oh, sir! I will consent to live upon bread-and-water, if you will rescue me from this loathsome life." My friend was quite overcome with feelings of sorrow and compassion, and begged us to receive her when she called, offering, if the benevolent fund of the institution was exhausted (as it sometimes was), to pay for her support until she was otherwise provided for.

On going down Ludgate Hill we met another deeply interesting young female. She professed to obtain a living by her needle, and pleaded the low rate of remuneration obtained as a cause of her being compelled to resort to this miserable course of life. On being informed of the nature of our errand, she expressed surprise at such kindness. She, like the others, had never before heard of Christian people coming out to speak kindly to her class. She promised either to call or write to the address given her.

At Temple Bar (our little party having reunited) we proceeded up the courts in the vicinity, and scattered tracts. Some of the unhappy females here also, on learning our errand, expressed astonishment that anyone cared for them, and could scarcely believe us sincere. Vice here in its most repulsive form met the eye. Though it

was near midnight, squalid-looking young children, with pallid visages and half-starved looks, were seen about.

We found the unhappy females near Temple Bar to be of a very low order, with the exception of one young girl, about seventeen years of age, who was, unlike the rest, well dressed. She had no parents, she informed us, or she would not be where she was, and she could not, she added, get enough for a living without having recourse to her miserable occupation.

By St. Clement's Church we observed several young women of the lowest class, and some open haunts of vice in the immediate vicinity of the building—a condition of things which would seem to call upon all Christians connected with churches thus situated, to go forth and make a vigorous attack on these sources of pollution.

In the Strand we heard many a mournful tale from the numerous unhappy women who were wandering there. The letters which we gave were well received. One young woman in particular accosted us; she belonged, we could see, to what are known as "flash houses"—receptacles of vice, where unhappy victims are provided with gay dresses, and who are carefully watched when abroad by keepers, to prevent their absconding with the clothes. These depraved creatures, though gaily attired, live a truly miserable life. They have, as the wages of their sin, lodging, board, and dress, but no money gains. All is swallowed up by their keepers, who sometimes ride in carriages from the profits of their degrading calling. At this time a young Jewess, in company with her keeper, came up to us; her attention being directed by the latter, she asked us to accompany her to her beautiful home. We requested her to turn out of the Strand, away from the sight of her keeper. She also belonged, we found, to a flash house, which she heartily wished to forsake, but was unable to do so; being afraid if she ran

away of being taken into custody on a charge of stealing the dress she wore. She was moved, however, by our appeal. "I will come at once, just as I am," she said, "if you will take me." As this, however, was impracticable, she promised to come the next day.

We then proceeded up Pall Mall, and met with an accomplished and well-dressed female attired in black, evidently not of the ordinary class. We gave her a note, explained to her the objects of our mission, and urged her to take advantage of it. She thanked us, and after some conversation about her troubles, she left. At the corner of Piccadilly our companions rejoined us.

Among other unhappy objects to whom we gave our notes of invitation, was one young woman who informed us she had been cook in a gentleman's family in the West End. She had been brought to sorrow by a fellow-servant. Expecting to become a mother, she had been obliged to leave her situation, and her seducer had deserted her. She had to support her infant, which was now five months old. We expressed our sympathy, and offered, if she would call at the Institution, to do all we could for her.

It was now turned half-past two o'clock.

As the result of this night's mission, about twenty unhappy females, desirous of becoming reformed, called upon us, and were sheltered or sent to other institutions of a similar kind.

In conclusion, to quote the words of the article in the *Quarterly Review*, which commended this mission, "Many who have lived deeply to regret the stains which discoloured their opening years, are now among the best and foremost in all works of good, and are living as altered men, with their wives and children happy about them. Not so with those with whom they sinned. Some have perished in their sins, others, with broken hearts, are forced to continue their pilgrimage of guilt and woe. For these

we claim not words alone, nor thoughts, but deeds of pity. Restitution is a part of penitence. It is at least possible to give, year by year, penitential contributions to those asylums (like the present) devoted to the reformation of fallen women."

The encouragement arising out of this one night's labour induced Lieut. Blackmore and myself to devote our nights as often as possible to this particular work. The whole metropolis was visited, from Poplar in the east, *vid* Commercial Road and Ratcliff Highway, to Knightsbridge in the west; from extreme south, where any unfortunates could be found, to extreme north. The fallen were sought wherein located; either in the deepest poverty and misery, or where they congregate and assume the airs and graces of ladies. Sometimes we were made the subject of ribald jokes, sneers, and insults; but more frequently the kind words addressed to wretched outcasts were listened to with patience and respect.

I will close the summary of my earlier night missionary labour on behalf of the friendless and fallen, with the three following incidents:—

Passing through a comparatively unfrequented passage at the back of the National Gallery, Trafalgar Square, we observed what appeared to be a heap of rags in a doorway. Our curiosity was immediately aroused. We approached closely, and I felt with my stick something covered over with a sack. A moment after, and a face peered forth, and in a dreamy manner the inquiry was made by the disturbed one, "What do you want?" Our reply was, "If possible to help you," followed by the interrogation, "What do you do sleeping here this cold night?" By this time a second face presented itself. In reply to the question, the first one said, "Why, we ain't got no home." Other remarks followed. The substance of the story told was this: "We (my sister and myself) have no parents, but

we had a sister, and while she lived we had a home." These statements were uttered with much sadness. A very natural question was put, "How do you live?" "Oh, we does the best we can!" which meant that they begged occasionally, or traded in flowers, cigar-lights, or other small articles of merchandise. The elder one remarked, "But we got this sack to cover over us," putting her hand to the only covering of their hard and wretched couch. We reasoned with them, and asked them whether it would not be better to go into the workhouse. They agreed that it would, especially as it was Saturday night and they were destitute in the prospect of the coming Sabbath. In those days there was no refuge at hand. We proposed to take them to the nearest union. We accordingly went to a neighbouring workhouse, and found ensconced in a cosey little room, an old pauper doorkeeper, of the type many years after so graphically described in Mr. Greenwood's "Amateur Casual" paper. He first eyed the two poor girls with a somewhat severe, penetrating look, but when we told him their story, and appealed for immediate shelter for them from the cold and gloom of a miserable November night, the old man's kindness of heart yielded, and he said, "I'll take care of them." And so with many thanks we left these two poor waifs in his charge.

Returning homeward, in company with the same friend, through St. Giles's, about two o'clock one morning, we observed a group of young fellows and girls rollicking round a street gas-lamp. We approached, and spoke to them. They all laughed and jeered at us except one, a young woman about twenty, who had partly climbed the lamp-post, and was amusing herself by swinging round and round. We put two or three questions to her respecting home, friends, and peace of mind. She soon became affected, and told us that she belonged to S——

in Lincolnshire, and that her parents were respectable people, and would be glad to have her home if she would go. We appealed to her to break away from her evil companions and courses, and return like the prodigal of old. The next day she was lodged in safety in a Home. Soon after, her parents were communicated with, and at their request she returned to them. Her re-establishment called forth from them an expression of parental gratitude. Time rolled on, and I received a communication to the effect that she had married a respectable young man of her own position in life.

Soon after they emigrated to Australia, and before leaving, they called on me to say "good-bye."

On another occasion, when my friend and I had been engaged from 9 p.m. till nearly 3 a.m., labouring in this mission, principally at the west-end of the metropolis, we parted as usual. Instead of going direct to my home, I felt I was impelled, without any distinct known reason, to take a walk by myself, down the Euston Road. Stragglers at that hour were few and far between. The weather was wet and stormy, for it was in mid-winter. Finding a coffee-house open, I entered, called for some refreshment, and seated myself so that I could distinguish every person who went in or out. Soon after, two young women entered. I noticed they had but one cup of coffee between them, and nothing to eat. This incident excited my thought as to their circumstances. Their appearance did not indicate that they belonged to the "outcast class." I watched for nearly an hour, thinking that when they left I would follow and speak to them, but they lingered longer than I could consistently remain. I therefore withdrew, remained outside till they came, and then I spoke to them, and learnt they were acquaintances. Their parents lived near each other. In consequence of some indiscretion on the part of the girls, they had been

reproved, and had run away from their home. They were penniless, they had no clothes but those they wore, and after a little conversation they admitted they were in the wrong. I persuaded them to return to their homes as soon as they could, but suggested that they had better have a good breakfast. Their necessities had so quickened their appetites, that they needed but little persuasion to accept my offer. It ought to be added here, that the peculiar character of this mission often subjected those who laboured like pioneers in it to the pain of having their work and motives misunderstood, as may be judged from what followed. I returned to the coffee-house keeper, and was about to order a substantial breakfast for the poor girls, when the good man looked most earnestly at me, and said, "No, you will get no more here; you had better be off with your companions. I don't want such company in my house." However, I was not disposed to occupy time in self-vindication, neither to let those two poor girls go without a meal, and so we started off again. I soon found another coffee-house open, and repeated my order, which was at once complied with. I sat down further to talk to the poor girls, when in walked a cabman whom I employed occasionally, and he stared at me with evident surprise, and added, "Good morning, Mr. Thomas; should not have thought of seeing you here." The greeting was returned. The meal over, the girls went home. Some time after I saw one of them looking bright and cheerful. She was reconciled to her friends, had obtained a situation. Her companion also was in safety, and we expressed our thankfulness that God had caused us to cross each others' path on that memorable morning, when they were on the edge of a precipice which proves fatal to so many.

CHAPTER IV.

A VOICE FROM THE STREETS.

Modern Night Mission — The West - End — The Outcast — The Country Girl — The Misery of Sin — The Appeal of Shame and Suffering — The East-End — Ratcliff — The Sailors' Rendezvous — Female Parasites — The Open Highway — Publicans and Crimps.

I KNOW of no better way of further describing a Night Missionary tour of more recent times than by quoting a paper by an old friend of mine in this work, who has furnished numerous accounts under the initials of A. W. I.

On a cold and cheerless night in the month of February, the Secretary of the London Female Preventive and Reformatory Institution, accompanied by a tried Christian friend, set out once more to go over the field of labour he commenced twenty-five years ago—then, comparatively, unbroken ground.

Since that brief period, brief in some respects, yet in others long and weary, great changes have been wrought in the appearance of the London streets; some have vanished entirely, others, more numerous still, have taken their place.

Wending his way westward, through the maze of busy crowds, and passing by brilliantly-lighted thoroughfares, not so many years ago bounded by gardens and hedgerows,

he finally emerged at the eastern extremity of Paddington, and there commenced a fresh survey of those scenes and phases of London life which, to the young especially, so often form the starting-point of a sinful and vicious career. The resort selected was a suitable one to illustrate the object in view. It possessed, in common with its order, a fair specimen of that kind of amusement which is so eagerly sought after by certain classes found in our great towns and cities, and where also might be seen the various traits and shades of character naturally developed by such agencies.

As progress was made eastward, a change was observed in the appearance of the streets. It has been wittily remarked that "London is being improved off the face of the earth," and where such improvements had demolished, or the wise pressure of the law had removed houses of bad repute, in districts not unknown to many readers, there might be found a total absence of fallen females, and that in neighbourhoods formerly the very hotbeds of profligacy. This fact is surely worth noticing at a time when measures are being contemplated for suppressing the evil. Passing by the locality, however, an opportunity soon presented itself of conversing with one whose manner too plainly told her wretched calling. In appearance she was indeed the reverse of "gay;" her clothing was thin and scanty, and but poorly protected her from the cold blast of the wind; an expression of stolid gloom, almost amounting to sullenness, was stamped upon her features, which appeared to deepen when she spoke; her voice was thick and hoarse, and her face, especially the eyes, seemed chafed and bleared by exposure to the weather.

She readily accepted the address of a temporary Refuge, whence she could gain admission to a Reformatory Home.

"You appear unhappy," said the donor of the card.

"Unhappy," she replied, with a strong accent on the former syllable; "what have I to make me happy?"

"Not much, we fear; but can you not forsake this course of life?"

"I wish I could, it's a hard one, sir, and I'm tired of it; but I can't starve."

"Have you no relatives who would assist you to gain a livelihood in another way?"

"No. Three years ago my father died, the year after that my mother was taken ill and died too, and I had not a friend in the world, nor have I now. As for getting my living in other ways, who'd take a girl off the streets?"

She was silent for a moment or two, and though she spoke with deep feeling and earnestness, there was no tear or other sign of emotion. Arousing herself again from the kind of despair into which she was fast settling, she added, "I believe in the Almighty God, although I am what you see me. He has taken care of me, I hope He will soon take me out of it. *When I think!* But I'll try all in my power to leave it."

Need it be added that she will be willingly received into one of the Homes?

It is a strange feature in this interesting, though painful subject, that the younger the poor victim of a life of vice commences her sad career, the more hardened she becomes, and the more difficult of reclamation. This was most painfully illustrated in the case of two young creatures who were but shortly afterwards addressed. In appearance they were mere girls, probably not more than fifteen or sixteen years of age. Their dress and manner of approach presented all the worst features of a self-imposed life of degradation and shame. Kind counsel was coldly received, and it was not until they were gently reminded of parents at home, whom it was admitted they possessed, and of the suffering and sorrow their lives would involve, that

those higher emotions, which can never wholly be subdued in woman's nature, were at all manifested. It may be that hitherto a round of delirious gaiety, without reflection or remorse, had hurried them on. Soon, however, it must be dispelled by suffering, and then the memory, which, like the troubled sea, is always casting up her dead, amid the storm, perchance, would bring to light some hope of deliverance which had been "cast upon the waters."

Still pursuing the journey (the night far advanced), another group were addressed, and to all of them a few words must be devoted, as each seemed to exhibit a different phase of this melancholy evil. The first was a genteel-looking, healthy young woman, rather prepossessing in appearance, and whose clear complexion and sparkling eyes gave unmistakable evidence of country rearing; freedom from levity of manner, and other signs, plainly indicated that she had but recently fallen into a degraded course of life. She eyed the paper placed in her hand, as well as the giver, with some trepidation, as though she feared being discovered (which did not escape notice), and then would have turned away with a trifling remark, had not a kind word detained her. "We can clearly see you are not accustomed to this kind of life?" "No." "It is a sad one; it will end in ruin, body and soul. Why not try to forsake it?" There was a long pause, and then she added, quickly, "I can't." "Why not? We will help you to do so." No answer. "Can you not return to your friends? it may be you have parents. Think of the suffering this must cause them."

Still no answer, but a sad and vacant look, as she stood some time staring into the darkness, her face changing with emotion as though she saw, rising in the dim distance, a vision of her home, from which she was now so cruelly absent. "Come, now, will you not be advised? We will afford you a shelter until your friends can be

communicated with. Think of the mental anguish you must endure by such a life. Leave it at once; you may yet be the loved daughter and respected member of society." "No," she responded, "never. It can never be again. I have parents in Wales who loved and reared me tenderly. I left them but a short time since. I could return to-morrow, and I would, but—— *they know it*. How could I ever face them again? It can never be forgotten. *I am fallen now. Oh, if I could but wipe out the past!* How would they look upon me now? Oh, if it were not for that! But no, it will never be forgotten."

Such words as these were not without their effect even upon some of her companions, nor upon those who sought to *rescue* her. May He who never turns a deaf ear to the penitent's cry, accomplish it in His good time!

Widely different was the appearance of one of her companions. She was older, both in years and sad experience, and except now and then, as the conversation aroused her, she stood coolly listening, manifesting but little interest or emotion, and yet her appearance bespoke the wreck she was fast becoming.

Though dressed with some pretensions to taste and respectability, nevertheless a worn-out and exhausted mien characterised her; comparatively young, she yet seemed prematurely old, nor could a profusion of rouge and powder succeed in hiding the deep lines which now marked her once attractive face. She seemed oppressed with languor and weariness, and it was evident that health and strength were giving way; decline, or consumption, or whatever else it might be, would soon complete the work. There was the short breath, the hectic flush, which showed even through the paint, while the hollow eye and sunken cheek made the symptoms still more clear. And yet with all this there was a clinging to the old life; a fear expressed lest reclamation would

entail self-denial, absence from a giddy circle, or length of time to accomplish. Oh, what cruel bonds were these she had forged about her own soul, that with shame and suffering for her daily companions, and even death fast approaching, she could not break them! The third member of this group differed in many respects from the other two, and yet a common sympathy appeared to unite them. She was about thirty-five years of age, possessing no attractions in feature or style, and but for a certain boldness in speech, occasionally assumed, would have given no indication of her sad calling. She approached with a forced laugh, the hollowness of which at once betrayed how little real happiness its possessor knew, and being disappointed in her object, seemed to listen but indifferently to good advice. Having learned the errand of those who addressed her, a gradual change took place in her manner; she became herself; not, however, until a deadly pallor overspread her face. "Are you not willing to make some effort to abandon this unhappy course of life?" "I do not intend to remain in it much longer," was the reply. "If you see it is so desirable to leave it soon, why not do so at once?" "I have some friends who know me *as I am*." "We understand, but do you think they can really be your friends? If affliction overtook you, would they befriend you, or would they cast you off as a child throws aside a spoilt plaything?" "Oh, I know," she replied, "well enough if I did not serve their purpose they would never help me, and by-and-by when I am older they will spurn me like a dog if I speak to them unasked." There was a vehemence in this last expression, which seemed to tell of a knowledge gained by experience. "It is very well to say leave it, and all that. God knows I would have left it often, but it is not so easy to be done. I have been in it long enough to know that everyone is ready to condemn me, and those who have made me what I am

treat me like the dirt beneath their feet. I know what is right, and little did I ever think I should come to this, but still some have been kind to me, even as I am. You don't know what we go through. How can you? We have our feelings the same as others, but I can't go on much longer like this."

And so she continued to speak, at times with so much bitterness and self-reproach, that it was indeed painful to listen to it.

These, though mostly representative in their character, were but a *tithe* of the many distressing tales that were told in a few short hours of labour in this mission. Here were the sad effects of many of the predisposing causes that had been witnessed, and as the music-halls and casinos and theatres opened wide the floodgates of their multitudes, the numbers increased and grew bolder in the sports of vice and sin, until the streets of this great Babylon, amid the hush and quiet of midnight, became the scene of open profligacy and shame, which, culminating in one loud *voice* of suffering and woe, utters its loud *appeal*.

Here is an extract from the East End view of the same painful subject, depicted by the same pen :—

Starting from the more fashionable quarter, and just fringing the great city's leading thoroughfares, fashion and business thus far seem equally well represented ; but not until the East is reached, and Houndsditch, Rosemary Lane, and Sparrow Corner are passed, does the poorer but producing element assert itself. Ratchiff Highway seems remote, indeed, from Regent Street, and Poplar remoter still from Belgravia, yet, withal, the claims of the former on her more aristocratic and wealthy neighbour are not to be lost sight of. Ratchiff is a colony of itself, and seems to possess manners and habits of its own, and unhappily some of them sorely need the attention of the philanthropist and social reformer. Once past the old Tower of

London, with its time-honoured associations, and beyond the huge gates of the St. Katherine and London Docks, which seem to hide in their tall and gloomy walls the imported wealth of nations, the visitor seems to enter another sphere. A world of ships and shipping appears; the air is laden with the smell of tar, and long tapering masts mount up high into the heavens, while cords and ship lines are crossed here and there, apparently in hopeless confusion. On one side of the narrow and winding way the gloomy walls of the docks run on with unvarying monotony, broken here and there by small narrow apertures, which only serve to make the gloom more palpable. Of the roadway little that is promising can be said, unless the opportunity of learning to dodge the swift and continuous traffic can be considered a recommendation. Of many shops (gin-palaces alone excepted) the majority are poor and miserable in appearance; ship utensil marts and ship lamp depôts, added to seamen's outfitters, form the staple class; while the ubiquitous sign of the ship is painted everywhere or carved out of the very walls.

* * * *

The heart of this locality is not reached until the London Docks are passed. On either side the way is lined with gin-shops, lodging-houses, public rooms, and other like resorts, all provided with accommodation for "sing-songs" and dances. By this time it may be night, and streets are lit up with the glare from the numerous public-houses, and life and bustle appear in full force. The visitors wait (as on this occasion) but a moment to witness the termination of a struggle which a drunken seaman is the subject of, conducted on the one side by a brazen-faced woman, and on the other side by a half-sober "Tar" inquiring for the Sailors' Home (happily hard by). A group of girls here and there of the lowest class are passed who walk the streets bareheaded and undisguised in pursuit of their

wicked calling, and soon the way is made, not without some glances of suspicion from the company, into a public singing-room, in order to depict the scene of vice laid out for the seamen. The room was large, and for its kind brilliantly decorated, ships and shipping again forming the subjects of illustration. On either side was arranged a line of tables and seats, at which the guests sat drinking and smoking; at the end of this saloon was a raised platform for singers, while opposite to it (forming the other end of the room) was a huge bar replete with every kind of drink, which its attendants dispensed most plenteously. The middle of this place was kept clear for the dance, which in most cases duly followed when the humour of the audience rose to a sufficiently exciting pitch. After a while the first *artiste* (rather a melancholy-looking man), apparently of the Jewish persuasion, mounted the platform and sang a somewhat elaborate and lengthy song, having for its burden, "The ship coming home," and which was continually taken up in chorus by the company. The interest, however, was specially centred in the audience, and to it attention was chiefly given. It has already been said that Ratcliff and Wapping have ways of their own, and in no particular could this be better illustrated than in the conduct of the sailors and women present. It was observed that each seaman had his own particular girl, and continued with her, and this is one of the customs of the place. For the time Jack remains constant, or should he fail to prove so, he is fought for by his paramour, and this continues as long as his money remains unexhausted. The plan is this: when a ship arrives in the docks, so many of the women as are disengaged go down to the entrance, and there and then endeavour to inveigle the seamen, to whom they cling while Jack has a penny left, accompanying him hither and thither, always in the

neighbourhood, carousing by night in some such place as here described, and sleeping by day in the wretched abodes of disreputable and abandoned women. And here they were seen on this occasion, all coupled off in the most intimate and familiar terms. Of the men it might be noticed that many were bronzed and weather-beaten ; all seemed jovial and in high spirits, spending their money freely, and becoming more noisy and demonstrative the deeper they drank. Of the female portion of the audience it could be seen at a glance—nor was there any attempt at concealment—every one was a fallen woman, graduating from the mere girl of tender years covering her excesses in forced giggling mirth, to the inured harridan of the streets, degraded, coarse, and cunning, with countenance as low as vice could make it, and as hard in sin as a flint. The style of dress adopted was as strange as the audience, little change being discernible in the seamen's garb ; but the fashion of the women varied like the colours of the rainbow. Many were remarkably well clothed as far as material went. The number of females greatly exceeded that of males, which was explained by the fact that the ships then in dock were but comparatively few. Present, however, were a goodly number of young girls at that time without their paramours ; many were low and brazenfaced, vicious to even a painful degree, and it was but here and there that a countenance of a more promising kind appeared, expressing an anxious or sorrowful look that gave indication of better things. But few as they were, they gave a ray of hope, for to snatch such souls as brands from the burning was worth a visit even to this devil's acre, sown as thickly as it was with the seeds of death and hell.

The dresses of any who showed the least pretence to a display were very conspicuous. Gowns very low in the neck, and equally limited in length, were too common to

all, and were in most cases smartly set off with fancy shoes or slippers ; not a bonnet or head-dress of any kind appeared, nor indeed any superfluous clothing, though the night was both damp and cold. It was worthy of remark that many wore jewellery of a cheap and flashy kind, while it seemed unaccountable to find ostentatiously suspended from the neck of more than one a large ornamental cross. Many degrees of style were seen until the poorest and most unsuitable specimens were reached, and dragged dirty vice was represented, hideous for its coarseness and repulsive for its open indecency. In all things prominence seemed to rest with the females : they talked and laughed, and called across the room to their acquaintances in spite of singing or conversation ; and even the loud and customary raps of a hammer held by an officious master of the ceremonies, who combined business with pleasure by smoking a cigar and drinking beer, while vainly attempting to regulate the proceedings, did not result in keeping many of them in order. As the entertainment continued, the audience increased in noisy demonstrativeness, the women laughed and shouted the louder, and the band grew more boisterous still.

Before parting, however, a glance was bestowed on the landlord and his wife, who were drawing beer and spirits with uncommon rapidity, and they were worthy of a word, if only on account of their conspicuous coarseness ; their features and manners were of the lowest type, representing human traders in villainy cast in hard metal, and associated with whom is a most despicable class of men known at the East End as " crimps." Every coin which was placed in their palm seemed to increase the grim look of depraved satisfaction at the receipt of additional and guilty gain.

The cool night air, even in that close and unhealthy spot, was refreshing after the physical and moral taint of the room ; one object of the visit, however, was but

fulfilled, and many other places of a like kind had to be inspected. Among the variety which existed—for every public-house seemed to offer some specially prepared entertainment—it was difficult to decide upon the course to take. Amid the many seafaring signs, however, by which these places were adorned, one emblematical of hope and strength was selected, and thither the visitors directed their steps. Externally the place resembled (what indeed it really was) a public-house of the lowest and most degraded type. At the bar, and visible from the street, stood half a dozen slatternly, ill-favoured-looking women, discussing the merits of a quantity of ardent spirits; behind the counter the attendant, a woman, laughed and chatted with her customers, while she coaxingly invited entrance to the room which adjoined, where the entertainment was proceeding. And here a novel sight presented itself. The room was entirely free from visitors, but seated on either side, and not discernible at first glance, were the performers. They consisted of three or four women—one well advanced in years—all dressed in full ballet costume, or perhaps it might be said not in *full* costume, for even that flimsy and semi-nude kind of attire was more conspicuous for its absence than presence. In addition there were two young children similarly dressed, also a man representing a clown, and who seemed to act the double part of buffoon and potman. The whole company was highly painted and bedaubed with whiting, in addition to being “got up” with other trifling toilet effects. The manner in which the whole of them started up upon the entrance of a visitor (with what intention did not in this particular case appear) was too suggestive of the old legend of the spider and the fly to be agreeable, and a hasty retreat was therefore made, though not without some sense of thankfulness that on this occasion at least “Jack,” fresh from the sea, had not been caught in the trap which appeared to be there laid for him.

It was impossible, however, not to see how cunningly these parasites who trade in and upon the sailor's weakness had prepared just the kind of excitement that would form the most attractive and taking bait, the only return sought being the opportunity of rifling his pockets and robbing his person of every valuable he possessed.

Reflecting upon the great number and the open profligacy of these shambles of vice, another place of like entertainment was entered (all within a stone's throw of each other). This was also held at a public-house, with the usual large room attached. The audience greatly resembled the first described, showing a still greater predominance of women, who exhibited a style somewhat less costly (if the term may be used), and who indulged in manners more free and inviting. There were indications, too, of familiarity, which may be mentioned in general terms only, as any attempt to particularise would be but to administer to a vulgar and prurient curiosity, and thus serve no good purpose.

It was curious to observe how studiously the sea element was represented throughout the whole of the arrangements; nor was it less conspicuous in the songs and choruses. Of the poor jaded woman who came forward to sing, attired in flimsy and tawdry finery, young in years but painfully old and worn-out in manner and appearance, it was difficult to know whether she deserved pity or a sentiment of a more contemptuous kind. One circumstance alone seemed worthy of observation—there appeared a saddened kind of feeling and tone, almost dirge-like, in the expression of the songs that were sung. In some of them the perils of the sea were told; longing for home was set forth; while confidence in a good Providence to guide the skipper's skill and nerve the hardy sailor's arm, were all enumerated, followed, however,

by a reckless and riotous chorus, expressive of the "spree" on shore again.

Once more in the open street, and still passing on, it was perhaps the broad outline and towering steeple of old Wapping Church, standing out full and clear in the moonlight, and casting a shadow across the quieter district that was then reached, which suggested the thought, How many peaceful and pious Christians who acceptably and quietly worship God from Sabbath to Sabbath throughout this Christian land, know of the existence of such sights and scenes as these so feebly described? How many merchants in their warehouses, counting, not unlawfully, the legitimate gains of commercial enterprise, are acquainted with the condition and society that the very men who work their ships and transport the wealth of nations are cast into? And how many wealthy and heaven-blessed mothers, too, delighting in the pure and fond pleasures of family and domestic life, looking with pride and joy upon the increasing comeliness and beauty of their daughters, know of this colony of degraded and blighted womanhood? A place where every charm and attraction with which God has endowed woman in order to soften man's rugged nature, to restrain and soothe him, to sustain him in tenderness and pure love's generous sacrifices, that he may be exalted to heaven, are here all abused by woman, with wicked art and cruel guile to drag man down to perdition! Light, however, was not wholly wanting. There stands in close proximity to this turgid stream of impurity a mission-hall for seamen, and not very far from that spot may be seen a hardy labourer in God's vineyard, known by his somewhat contradictory title of the "public-house missionary," who labours from year to year, going into the darkest dens of vice to carry the Gospel of glad tidings, and to lead out therefrom those who are weary of sin's bondage.

CHAPTER V.

DEATH-BED SCENES.

The Fallen Girl's Mother—Slain on the Altar of Sin—Death the Beginning of Life—The Dead "Unfortunate"—Sympathy of the Fallen for a Dying Companion—The Brothel-keeper's Cruelty in Death—The Dying Penitent's Legacy—Faithful unto Death—"Reaping the Whirlwind"—The Washed-out Chalk-Mark.

I HAVE seen my fellow-creatures passing out of time into eternity in almost every variety of character and circumstance. Little children and aged people; the wealthy when surrounded by untold luxury, and the poor in the lowest depths of bitter adversity. I have witnessed the approach of the so-called King of Terrors regarded with a shudder, while in other cases I have seen him welcomed as a deliverer from life's sorrow and a harbinger of eternal joy. But of all these varied death-bed scenes none have impressed my mind so deeply as those of the fallen.

DEATH OF THE FALLEN GIRL'S MOTHER.

The following, both in itself and its surroundings, constitutes one of the most painful incidents to dwell upon. It points its own moral. Many years ago my attention was drawn to the case of a young girl, then only about fifteen years of age, in danger of falling into the sin of immorality—both parents living, as well as several brothers

and sisters, all younger than herself. Her father was a journeyman farrier, and earned good wages, but a large proportion was spent in drunkenness and dissipation. The mother, a careful, sincere, and painstaking woman, had to go out charing, in order to support her family; hence her children were neglected. All possible means were adopted in order to save the eldest daughter from vice, but unhappily in vain. This defection was an unceasing source of anxiety to the poor mother, and added to long-continued over-exertion, together with a neglected cold, undermined her health. I called upon her one bleak March morning, when, as is common at that season, the keen east wind was forcing its way through every crevice, and trying even the strongest. I found the mother dangerously ill. I called again in the evening, and speedily discovered she was in a dying state, but at the same time perfectly sensible. She said, "Oh, Mr. Thomas, do go and find my Annie." Knowing that her hours were numbered, I responded to the request immediately. I searched for several hours. At last, seeing a group of girls at the corner of Tottenham Court Road, I stated the circumstance, and asked if they could help me. One volunteered, and conducted me to a miserable house in a bye street near at hand. The girl shouted up a dark staircase, "Annie, you're wanted." Annie soon came down. I told her of the dangerous illness of her mother. In a moment the girl's better feelings seemed to gain the ascendancy, and we started off together; but little was said as we passed through the now almost deserted streets on our way. Presently the door of their cottage was reached, and the girl rushed upstairs, leaving me in a dark room below. A moment after there was a heavy fall. I ventured upstairs, when a most miserable scene presented itself. There was no nurse to take care of the poor sufferer. The husband and

father, by whose dissipation this condition of shame had been brought about, sat, apparently in an apathetic and sulky mood, by the side of a small and half-extinguished fire; the general gloom was increased by the dim light of one small candle. On an old, dilapidated bed and bedstead lay the sufferer, then unmistakably in the article of death. Annie had evidently been so stunned with remorse at the sight of her dying mother that she had swooned away, and it was her fall on the floor which had induced me to venture into the sick-room. The girl soon recovered herself, and knelt at her mother's bedside, and there, with uplifted hands, most earnestly entreated her dying mother's forgiveness—a request which was immediately granted. I besought the father, Annie, and the other children to kneel with me round the bed, that we might commend the dying wife and mother to the mercy of God in Christ Jesus. This over, amid tears and entreaties, but a few minutes and her spirit took its flight. No more toil or hunger, or thirst or weariness. After the funeral there were the usual promises of amendment, but they did not last long. The drunken father became more dissipated, and in his downward course dragged others with him besides his own children, till at last death put an end to a career which had only proved a curse to others as well as himself.

Annie soon relapsed into sin again. Some years after, when distributing invitations to a midnight meeting, I met her in Holborn. She seemed much gratified at seeing me again, but she was no longer the bright, pretty, and cheerful girl I had once known, but rather a bloated, disfigured, and intemperate outcast. She said, "Oh, I will come to the meeting if you will be there." The recollections of childhood seemed to come up again, and the influence of early home. True to her promise, she came to the meeting, and at the religious service said,

“Can we have that hymn which you used to sing?” This could not be complied with, but that night at least she seemed attentive to all that was advanced, for I did hope she would have been reclaimed; but at the close of the meeting she hurried out, and I lost sight of Annie, I fear for ever, as far as this world’s history is concerned. This incident is certainly not without its moral. Annie’s defection, a younger sister’s also, the mother’s death, and the father’s subsequent ruin, may be directly traced to the intemperate habits of the miserable head of this family, and adds another incident to the long, long roll of wrecked inebriates.

SLAIN ON THE ALTAR OF SIN.

To the prosperous in every section of society Christmas-tide is a cheery season, but there are many sad exceptions. Amidst this general external prosperity there are many tried by stern poverty. There are also many whose lives are embittered by disappointment and sorrow, which they cannot well communicate to others, and amongst the latter are those who strive to bridge over the festive season, and to exhibit the same joy as those around them. More especially is this the case with many who have “children of misfortune” dependent upon them, as the following will illustrate:—

About ten o’clock one Christmas Eve, there might have been seen emerging from a house of questionable character, not far from Judd Street, a young woman, who had made herself look as attractive as possible. An omnibus ride brought her close to one of our great metropolitan music-halls. Between the hour named and midnight she made the acquaintance of a man, who returned with her to her lodgings. Their steps were heard going upstairs, and then all was quiet. As the night passed and the hours advanced,

the occupants of the house began to move; but of these two nothing was known. About midday, the continued silence excited grave curiosity; soon all was discovered, and a most painful scene presented itself. There lay a ghastly corpse, the self-same young woman who had gone out the previous night to earn the wages of iniquity, the more especially that she might give her little illegitimate daughter one ray of brightness on that Christmas Day. The facts were soon revealed. She, like too many of her class, had fallen into the hands of a merciless ruffian, who had committed the horrible crime of murder; he had fled, leaving no trace behind, and although justice did try to discover his track and hunt him down, he is still at large, and the unhappy young woman referred to only adds another to the long list of victims of gross brutality, to which her class are peculiarly exposed.

This unhappy creature was not without a history. Her parents were poor but decent people in the provinces; they had reared her creditably for their position. She entered London as a domestic servant, soon to be lured by the seducer, then to become the mother of a dishonoured babe; character gone, prospects blighted, an illegitimate child to be supported, which means deeper degradation, and then—the end, a violent death at the hands of a cruel and unscrupulous villain.

And thus she passed out of time into eternity in a den of iniquity, probably without the opportunity of being able to cry, "Lord, have mercy upon me!" Let us in charity hope, for is it not possible that God in mercy saved her soul, while He allowed her body to be sacrificed, as it were, on the very altar of sin? The reader may say that this was a very exceptional case; true it was, but the coarse brutality that outcast women are subjected to no one unacquainted with their lives can possibly conceive;


moreover, many sacrifice their lives in the pursuit of their miserable and degraded calling.

It was suggested that I might recognise this poor guilty girl; accordingly, I went in company with an esteemed friend to the dead-house of St. Giles's Workhouse. On presenting my card, the master commissioned an old pauper to take us to their receptacle for the dead. Our route to the mortuary lay through a dimly-lighted, tortuous passage, which soon brought us to the door of this chamber of horrors. As a rule, there are always several dead bodies in these places. I have seen coffins piled one above another containing the remains of paupers waiting the regular day of burial; so this poor murdered young woman was not alone in the charnel-house. Her remains lay in one of the ordinary parish coffins, a mere shell, a little sawdust to serve as a bed, with no internal fittings to relieve the eye, and no external ornaments, no long rows of nails, no name-plate, the box, as it may be termed, simply daubed with black. The place seemed in charge of two old men, both paupers. I suppose they might have been kind and sensitive at some period of their lives, but by this time they had become hardened and brutalised. They gazed on the mangled corpse and talked to us with very little feeling, and their treatment of the poor creature's remains harmonised with their looks and language. I could not recognise the murdered young woman, and soon we quitted this horrid chamber. Poor unhappy creature, when she listened to the temptation of her first betrayer she had no idea that within so short a time dishonour and violent death would prepare her to become the occupant of a pauper's grave!

DEATH THE BEGINNING OF LIFE.

Not always is the loss of the body accompanied with the loss of the soul. On the contrary, many souls are

saved by repentance and faith in our Lord Jesus Christ, where even their bodies are sacrificed at the shrine of immorality and intemperance. Many years ago there was an inmate in the Home the subject of occasional good intentions, but, as the sequel proved, weak before that strong and debasing current of vices which was bearing her down to ruin. Few characters became worse than C—— J——; she seemed to disgust everybody, and ultimately broke through all restraint. This was followed by what may be termed a desperate plunge into a most vicious course. For a time she was lost sight of altogether. One Sunday I received a request to visit her in St. Pancras Infirmary. I found her in the last stage of consumption. Her features, in health exceedingly well formed, were sharpened by disease; her cheek-bones, almost through her skin, rendered the more prominent by a bright hectic flush, accompanied with distressing glare of the eyes. As I drew near the bedside she looked at me, and, remembering past instruction, immediately, in husky tones, proceeded to quote that precious Scripture, "The blood of Jesus Christ His Son cleanseth from all sin." I replied, "Caroline, tell me, in the prospect of death, have you hope of the mercy of God through Christ Jesus?" "Yes," was the reply, "and I am not afraid to die. I have been a great sinner, but Jesus Christ is a great Saviour." This was the summary of our conversation. I knelt by her bedside, and commended her to Him who said, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." A few days, and the dishonoured tabernacle of the soul was a lifeless corpse, fit only, in its decayed state, to be buried deep in the earth, to hide its gross corruption.



THE DEAD "UNFORTUNATE."

People unacquainted with missionary work among the fallen can form no idea of the certain swiftness of destruction which frequently overtakes its victims. One afternoon, while busy letter-writing, a young woman came hurriedly into my office, and in a most excited manner said, "I want you to come and see poor —. She died suddenly on Sunday morning." Of course, I might have dispatched my visitor at once, and that very reasonably; for what good could a visit do to the remains of this poor unfortunate? I thought that, though all effort were useless to her, I might be able to speak a warning to the other occupants of the house, which was one of the vilest hotbeds of vice in the parish of St. Pancras. I therefore accompanied the young woman to this foul pest-house. They were in a state of great excitement. I was taken into the room where the sudden death occurred. Its few details were recorded with very deep and respectful feeling. The night before she died she had been out revelling in vice, as she was wont to do. There were no signs of approaching death then, but heart disease, greatly aggravated by excitement, soon terminated her life; and, just as the Sabbath bells were ringing, the spirit of this poor waif passed away, twenty-four years old, without kith or kin, in this house, where for many years the carnival of wickedness had been carried on. "You'll have a look at her, sir?"—"Yes." And so I was conducted into a dirty back-room, and there lay the remains in one of the commonest of black coffins, which was covered by an old white sheet. There was a plate on the coffin-lid, but they could not inscribe her name in full, nor could they inscribe her exact age. And strangely in harmony with the sympathy which I have found prevailing with this class, her funeral expenses were being

defrayed by subscriptions amongst her fallen companions. They all listened very attentively to my counsel, and the young woman who came for me was subsequently reclaimed, emigrated to Australia, and was honourably married.

SYMPATHY OF THE FALLEN FOR A DYING COMPANION.

Amongst others, I knew a poor woman who used in a measure to listen to my advice; but it was not productive of the desired results. Her health failed; consumption (a disease frequently induced by a life of sin) soon manifested itself; as usual, she grew daily weaker, until she was entirely confined to her miserable room. I particularly remember being sent for one Sunday evening, and found her in the last stage of that destructive disease, and reduced almost to a living skeleton. She was suffering in body and mind. Her apartment was cheerless: all the surroundings were gloomy and dark, the only relief to which seemed Heaven's message of mercy, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." I have hopes that this invitation was effectually received, and that the prayers offered for her soul's salvation were not in vain. She had a nurse who was both kind and sympathetic, *one of her own class*, to whom I remarked, when leaving the house, that it was kind of her to do so much for one not related to her. In a moment she replied, with an earnestness which I shall never forget, "I am glad to do it, for we were companions in sin."

THE BROTHEL-KEEPER'S CRUELTY IN DEATH.

On one occasion I was requested to visit a poor unfortunate at a house of bad repute near Tottenham Court Road. It was one Saturday evening in mid-winter. In

a dingy back parlour, miserably furnished, I found propped up in bed a young Scotch woman, who, notwithstanding her sickness, retained traces of considerable beauty, her features being well-formed, with bright blue eyes and light auburn hair. I had not been in the room many minutes when the landlady made her appearance, and, as is common with her class, soon gave expression to that selfishness and cruelty which is always shown to those who become unprofitable. I was interrogated in unmistakably straight terms, "Had I come to pay her rent and give her some money? if not, I was of no use there: preaching and praying would not satisfy her." The poor sufferer interposed in a broad Scotch dialect, indicating by tone and manner that not only she realised her sin, but her sorrows and her loneliness also. The hardened old harridan proceeded, "If she can't pay her rent she had better go to the workhouse, for I cannot keep her," adding that even the candle then so dimly lighting the room was hers. I soon succeeded in getting this poor young Scotch girl into St. Pancras Infirmary, where she received very much kindness from all those in charge, and I have reason to believe that before dying she cast herself on the mercy of Christ Jesus.

THE DYING PENITENT'S LEGACY TO HER FATHER.

One morning I received a letter from a correspondent in one of the Eastern Counties, asking me to seek after a poor girl, who belonged by birth to fairly respectable parents, but both of whom had so conducted themselves as to forfeit the good will of those on whom they were in a measure dependent. This broke up the parental home. Suddenly this poor girl, the only child, was compelled to seek a path for herself. I found her serving as a general domestic and waitress at a low coffee-house, a position

most unsuitable for her. What was worse, she had erred. She entered the Home, conducting herself most creditably, and was provided with a situation. Before long, however, wasting disease began to manifest itself. Admission was procured for her into a London hospital for consumption. She was discharged as incurable, was taken back into the Home, to sink lower and lower. Her love for her father was intense, and as her end approached she expressed a longing desire to see him. Unhappily he was in Canada. I saw her many times, and had the happiness of witnessing the power of the grace of God in her. When all hope of seeing her father had to be abandoned she selected some Gospel tracts and bound them up in a small packet for him, and these were committed to the matron in charge to give or send to him. On the Sabbath morning she was summoned away. The father of this poor girl arrived in England about a month after her death, distressed to a painful degree at the fact that he was too late to see his only and most beloved child.

FAITHFUL UNTO DEATH.


Amongst the numerous sorrows and heartburnings arising out of this sin of unchastity the following will illustrate one phase:—On one occasion I was called to visit a dying mother. She was a stranger in London. Conscious that her life was fast ebbing out, and having amongst her sorrows one more poignant than all others combined, namely, an erring daughter, respecting whom she had lost all trace, she came to London, prompted by strong maternal instinct, in the hope of finding her child. By some means she had heard of me. I called the same evening, and found the sufferer occupying a poorly-furnished room in C—— Square. The

sufferer was propped up in bed. It was only too evident that her days were numbered. Never shall I forget the earnestness of the dying woman as she asked me if I could help her in any way to discover her long-lost daughter. She gave me the girl's name, describing her as accurately as possible as she appeared when she last saw her, and detailed, with deep feeling, the circumstances of her declension from the right path. Further, she thought that she was somewhere in that immediate locality, and then summed up her brief statement by declaring how earnestly she wanted to see and embrace her own but erring child before she died. She was possessed of some little property, and this she was prepared to give, though it was her all, if she could but see her daughter again. Sad to relate, the mother's ardent wish was never gratified, though her daughter *was at that time known to me*, but vice and intemperance had so disfigured her as to prevent my recognising her in answer to the description given by the mother, added to which she had dropped her own name and was passing under an assumed one.

The mother left a will, settling on the daughter a legacy of £50. About six months after the death, by some means which has passed from my mind, the daughter heard of her mother's decease, and came to me, when she speedily learnt the whole truth. Then followed an outburst of bitter grief. For a little while at least better feelings prevailed. The legacy was obtained in due course, but this only helped towards her complete destruction. Soon she was swept down into a dishonoured grave by that strong current of vice to which sin had introduced her, and thus the remains of the broken-hearted mother and the erring daughter were soon alike held fast in the grip of physical death.

REAPING THE WHIRLWIND.

On another occasion I was called out of my office to visit the keeper of a den of infamy, in dying circumstances. As usual, I was respectfully received. Soon I found myself in the presence of the wretched woman. She was evidently not living out her appointed time. Bodily she was suffering much, and conscience, which had been fettered for many a long day, was now asserting its right to be heard. The woman could no longer find even approximate composure in the indulgence of liberal potations of ardent spirits. There stood, close by the bedside, the invariable and essential adjunct to the house of ill-fame in the form of the gin-bottle ; but it had become robbed of its charm, and altogether failed to lull into false security. The wretched woman realised her great sinfulness ; she was agonised at the awful prospect of meeting her righteous God, and said, almost in the language of one of old, "What must I do to be saved?" Under ordinary circumstances I should have had an instant reply, but the case was peculiar, and God forbid that I should deceive a soul lying on the very verge of an awful eternity. I put the question, "How long have you kept this establishment?" The reply was, "Many years." I further asked as to whether everything in the house in furniture, wearing apparel, down to the gin even then in the bottle by the bedside, had not been purchased by the wages of the sins of many poor girls. She was forced to admit that it was even so. I said, "There is mercy for you, but you can only have it on God's own terms—'Sin no more.' You must get out of this den ; you must leave everything. There is not an article in the place but is polluted." The woman seemed startled with surprise, and interrogated me, "What am I to do now?" I repeated, "You must get out of this house if you would be saved."



She replied, "I have nowhere to go." I answered, "If you value your soul, you will get carried out of this haunt of sin away to the workhouse." She inquired if she could not sell what she had got. I replied, "No; it has been purchased and maintained by wickedness of the most damning character." I proceeded to beseech the poor woman to come out of the foul, pestilential den, to die a pauper's death, and be buried in a parish shell, rather than sacrifice the interest of her soul. But my persuasions were without effect. She could not relax her grip of little earthly store as represented around her, and she chose to go down to death and destruction thus without, as far as I could see, one cheering ray of hope for eternity. I have seen again and again the words of Holy Scripture illustrated as recorded by St. James, chap. i., verses 12, 13, 14, 15, and by St. Paul in his Epistle to the Romans, chap. vi., verses 22, 23.


"THE CHALK-MARK WASHED OUT."

The matron of a Home whom I have known for many years related the following incident to me, which occurred recently: There were two sisters, daughters of a worthy couple in humble life in Dorsetshire. Both were fine, healthy girls when they came to London. Unhappily they both fell into sin. One of them continued to pursue an immoral course, and while dressing, in order to spend the evening at Cremorne, fell down dead. The keeper of the den of infamy where this sad event occurred got the remains hurried off to the parish mortuary as soon as possible. The matron, in tender consideration for the feelings of her surviving sister, who had become an inmate of a Reformatory Home over which she presided, went with her to the funeral. There was a large number of other bodies waiting interment at the same time. The

train was specially reserved for the conveyance of the dead and attending mourners. Some exhibited the most poignant sorrow, while others appeared entirely indifferent to the painful scene around them. On the occasion referred to, the depressing character of the scene was increased by a steady downpour of rain. The various coffins were taken into the church. One service sufficed for the whole. The remains were all enclosed in the usual slight parish shell dashed with black—no ornamentation whatever, no name-plate. Parochial economy, at least in this case, was cut down so fine as to allow only of the name being rudely sketched in chalk on the coffin. No palls were allowed, and so by the time the clergyman's duty came to say "Dust to dust and ashes to ashes," and to group the mourners round the remains of their deceased relatives, it was scarcely possible to distinguish one from another. The chalk-marks were so rubbed, and washed and drenched by the falling rain, as to render it at least doubtful whether each set of mourners were taking their last look at their own kith and kin before the yawning grave was closed over them.

Within the limits of one short week this poor unfortunate might have been seen rouging her face to give effect to her countenance, and the pauper attendant at the mortuary chalking on her coffin M—— A—— N——.

These are some of the scenes witnessed in twenty-five years. I might add many more. Let these suffice, however, to show the painful and heart-stirring sorrows which surround the friendless and fallen. It is impossible that so much misery can fail to awaken some sympathy for them as a class; and in that sense at least the sad tale will not be told in vain.



CHAPTER VI

THE FORMER CONDITION OF FALLEN WOMEN.

Oliver Cromwell's Plan—Establishment of the Magdalen—Mrs. Elizabeth Fry's Labours—Hogarth's Sketches of his Time—The Criticisms of the *Quarterly Review*.

It is said that Cromwell sought to suppress the evil of public immorality by shipping a large number of fallen women off to the West Indies. In bygone days the more disorderly among the fallen were imprisoned and punished in various ways for their public excesses, but it was not until the year 1758 that anything like the hand of Christian sympathy was stretched out to reclaim them. In that year the Magdalen Hospital was established, and some years after two or three other asylums were founded in the metropolis. All honour to these pioneers in this mission of mercy, but merciful as the founders of these institutions were in their design, there was room left for a greatly extended and more Christian mode of treating the penitent.

That noble philanthropist, the late Mrs. Elizabeth Fry, by whose persistent Christian labour in the gaol of Newgate so many hearts were touched, showed that, while all that was good and womanly was crusted over by vice, Christian love and sympathy were in a sense omnipotent to soften the hardest of hearts. In those days penitent

young women in asylums had to suffer considerably while passing through their required probation; hair-cropping was practised on all inmates, as though their sin, like Samson's strength, lay in their locks; degrading uniforms were worn by the young women in these asylums; in fact, it was a sort of semi-prison life, differing only in the circumstance that their incarceration was a voluntary act, which might be terminated at any time by themselves. In those days admissions to asylums could only be granted to applicants by the committees of these several institutions. The boards of management only met once a week, and in some cases but monthly; consequently, if the outcast became penitent, her alternatives were to go to the workhouse, to starve, or to continue in sin in spite of the accusations of her conscience, until the wheels of time slowly brought round the admission day to these asylums.

Hogarth has handed down some good illustrative sketches on the condition of fallen young women in his day, and, perhaps, in no case with more accuracy and impressiveness than in what may be termed "The Harlot's Progress." The first scene is sketched at the door of a London inn a century ago; the stage waggon is being unloaded of its burden. Amongst its passengers there is represented the young woman fresh from the country; and ready to entrap her, there is the lynx-eyed procuress. She succeeds. Drink and depravity soon undermine the once healthy village lass, who sought by honest enterprise to improve her condition; instead of which, she finds herself hurled down into the depths of the lowest degradation. Hogarth's last sketch of this series represents the interior of a house of bad repute; the chief object presented is the young woman, now a lifeless corpse, confined ready for her funeral. Sitting in a little chair near the foot, the artist represents the son, the child of shame of

the poor lifeless mother. The occupants of the room are abandoned women ; the funeral is being prepared for, and that old-fashioned and too-common consoler amongst a certain class—namely, gin—is being freely indulged in. In those times there were no city missionaries, Scripture-readers, or lay agencies employed to reclaim the waifs and strays of humanity. Christianity had lost its aggressiveness ; instead of the good *seeking* to save the bad, the bad were left to seek help from the good. They were dark days, and even as late as the year 1848 there appeared an article in the *Quarterly Review* on the subject of female penitentiaries, when the writer penned the following sentence : “ It may seem somewhat wild to speak of going out to fetch wanderers home when so many of those who have already risen up like the prodigal, and are at the very door of the homes of penitence, have none to lead them in, but we cannot entirely put out of sight the duty of searching for the lost sheep in the wilderness. It is not enough to wait for the returning wanderers ; there is a sort of missionary machinery required by which, especially the beginners in this vicious life, might be pleaded with.”

It is justly due that I should bear testimony to my admiration of the devoted zeal of my former colleague in labour in this department of Christian philanthropy, Commander Blackmore, with whom I spent my first night of missionary labour in the streets of this great city, and through whose noble pioneering in this hitherto neglected field of Christian enterprise an impetus was given which has led to the salvation of thousands of bodies and souls.

CHAPTER VII.

FALLEN WOMEN.

The Section of Society from which they are usually drawn—The Normal Condition of a Fallen Woman's Life—Expenditure of the Fallen—How they are preyed upon by Keepers of Houses of Ill-fame, Tallymen, and Vendors of Mock Jewellery.

HUMAN nature certainly exhibits the same general inclinations both in high and low life, and admitting this, it may be expected that in the ordinary course of events the ranks of the fallen would be from time to time recruited by young females belonging to every grade of society. Now, while unhappily it is too true that this vice prevails more or less amongst all classes, experience confirms the fact that public fallen women, with very rare exceptions, belong to the lower orders, such as the daughters of small traders, artisans, and country labourers, and yet essentially those are not worse morally than others far above them in social station. The fact is, unprincipled men generally seek their victims amongst those decidedly beneath them in social status. They take advantage of the facilities offered by their station to gain, by gifts and promises, the confidence of their intended dupes. That virtue should beget true nobleness of character is not more surprising than that vice begets real cowardice; and it is observable that many so-called gen-

lemen, who lack the audacity to attempt to betray a lady, would not hesitate to assault an unsuspecting domestic, and when success has followed their efforts, cowardice and cruelty generally combine to cast away the victim, who, by a few short stages, soon reaches a life of public shame. It is true that amongst the "fallen" are many who presume to call themselves "ladies;" as such they expect to be described, for they so designate each other, and the assumption is admitted amongst some of their male companions, and not unfrequently they impose on the philanthropic as superior women. One instance must suffice out of many as an illustration. Some years ago a gentleman came to me with an urgent request that I would visit "two ladies" residing in Pimlico. I went. On my first visit I found them occupying a well-furnished drawing-room; it was mid-winter, and they were in the enjoyment of every material comfort. These would-be ladies were lounging in easy-chairs on either side of a cheerful fire. As may be imagined, my remarks were brief and, I hope, to the purpose. I paid them another visit; but on this occasion I found they had quarrelled. The "lady" occupying the drawing-room floor declared, which was evidently the fact, that the young woman upstairs had been nothing but a general servant till she "turned out," and her former companion on the second floor also declared that the young woman I had just left in the drawing-room had only been a housemaid.

It is proved unmistakably that the most reclaimable class of fallen women belong to the rank of domestic servants, or those who have been milliners and dressmakers; and this is to be accounted for in a measure because they are reared in the provinces, and the marked contrast of the purer life in the country to that to which they are introduced in London makes them more amenable and subject to *reclamatory influences*.

The normal condition of fallen women's life may be summarised in one word—*unrest*; ever oscillating between the extremes of excitement and depression—either struggling to shut out calm and wholesome reflection, or adopting means most ready to hand to effect her own restoration. Never was there a term more misapplied to any class of persons than the word "gay," when uttered in relation to the fallen woman. Instead of gaiety, their life is one of sorrow—sorrow most keenly realised during those hours of the day when false excitement is absent. The so-called pleasure is mere delirium, which leads continually to the most depressing anxiety and gloom, and which can only be dispelled, as it were, for the moment by the constant and unceasing application of the dram. Hence, of necessity, the fallen woman must drink, and thus she becomes the double victim of painful and destructive elements of physical and moral decay. This may be stated without fear of contradiction, in reference to our own countrywomen who fall to this deplorable depth, as experience and observation abundantly prove. Perhaps no more striking testimony could be borne to the fact than was recently uttered by a poor outcast woman, then undergoing the just penalty of the law in a metropolitan gaol, who, in reply to a question on the subject, said, "Sir, can you imagine a woman living such a life, except as aided by drink?"

As night comes on, the important work of getting up an attractive appearance commences, to effect which the aid of some approach to artistic skill is employed. Where means allow, the colours of dress, ribbons, &c., &c., are selected most carefully to give effect to the particular complexion. Hair dyes, rouge, and powders are continually applied to counterfeit the glow of health, while charcoal and vermilion are also freely used. At nightfall they proceed to their wretched avocation, to allure and deceive; and it is impossible to repress the thought, that if those who

consort with such and seem to find so much pleasure in their society could only reflect for a moment upon the mass of hollowness and corruption with which they are made up, that of itself would be sufficient to awaken feelings of abhorrence, and even disgust.

It is impossible to estimate the income of fallen women. With some it amounts to as much as twenty pounds per week, with others it is no more than will eke out a hard subsistence; but with all, wealthy and poor alike, the effect is the same—viz., dire poverty in the end. Bound up with the career of the fallen woman is the so-called landlady. To speak of these as wretches of the deepest dye is to understate rather than to overstate their infamy. In my experience in visiting this class of women, in various parts of the metropolis, numbering thousands, I have been amazed at the entire absence of all that was womanly in these wretched brothel-keepers. They are both brutal and covetous, and the longer they continue the greater becomes their greed for ill-gotten gain. They are relentless and cunning in the pursuit of their craft, one of their chief aims being to entangle their victims in the meshes of extravagant and unredeemable debt, in order that these degraded women may not escape their clutches. In confederacy with these extortioners are generally found tallymen and vendors of mock jewellery, and thus, whatever may be the pecuniary gains of the fallen woman, she finds herself in very deed the mere depository of every kind of human parasite. Her patrons flatter her one moment, while they spurn and despise her the next; her companions prey upon her at every turn; her landlady fleeces her while anything remains; and her so-called tradespeople make a market of her faults and her follies. Added to all this, she is the constant subject of an accusing conscience, which in vain she strives to stifle, and a memory which, like a troubled sea, ever brings up its numberless witnesses of sorrow and reproach.

CHAPTER VIII.

BABY-FARMING.

Placing Infants out to nurse—Destroying the Children—Conviction of a Notorious Offender—The Protection of Infant Life—Act of Parliament—Cases illustrating the Evils of Baby-farming.

To the uninitiated, the above term will appear very ambiguous, but to those acquainted with the mysteries of London life it will need no explanation.

A very large proportion of illegitimate children are the offsprings of poor and dependent young women, whose necessities compel them to place their infants out to nurse for the lowest possible terms. This state of things prepared the way for baby-farming, and led to the pernicious practice of the adopting-out scheme, *for a consideration*—say £5 or upwards.

A few years ago there might have been seen in some of our daily and weekly journals advertisements offering to adopt children on the above principle, and suddenly there arose a large number of unprincipled persons, who embarked in the enterprise of “baby-farming.” The motive urged by these advertisers for offering to take children was benevolence, and many helpless babes were committed to their care upon this principle. There can be no doubt that in many cases these unprincipled wretches obtained comparatively large sums of money

from the parents of such children, who were only too glad to be relieved of the living witness of their sin. In other cases poor struggling domestic servants who had taken a false step were glad to be freed from the exercise of maternal obligations for a small amount, without having any bad motive in view.

It was discovered that in some cases as many as ten or even a dozen poor infants would be farmed under one roof; and the way these little ones were disposed of unhappily admits of no doubt. I need only remind the reader that human life in infancy is peculiarly feeble. No living creatures appear to be so dependent as the young babe. Continued neglect, irregular feeding, impure atmosphere, a want of cleanliness, added to the free use of opiates, euphemistically described as cordials, speedily produce an effect, and the finest babe begins to droop and then pine until premature death terminates its suffering. In short, an incredible number of our fellow-creatures were, to speak in plain language, *cruelly murdered* by those who had undertaken their care.

At last, however, the law was very properly set in motion. A woman was arrested, tried, and the crime of wilful murder was brought home to her. It was scarcely thought that the extreme penalty of justice would be inflicted upon her, but it was allowed to take its full course. As might have been expected, the woman's case excited but little pity. Soon after a comparatively young woman was tried for the same offence, but the jury could not convict her of murder. The lesser offence, however, was proved, and she was sentenced to five years' penal servitude.

This vindication of justice did very much to check the cruel business of baby-farming, and in the year 1872, on the 25th July, "An Act for the Better Protection of Infant Life" received the assent of Her Majesty the Queen, of which the following is the substance :—

AN ACT FOR THE BETTER PROTECTION OF INFANT LIFE.

From and after the commencement of this Act it shall not be lawful for any person to retain or receive for hire or reward in that behalf more than one infant, and in case of twins more than two infants, under the age of one year, for the purpose of nursing or maintaining such infants apart from their parents for a longer period than twenty-four hours, except in a house which has been registered as herein provided.

The local authority shall cause a register to be kept, in which shall be entered the name of every person applying to register any house for the purposes of this Act, and the situation of every such house, and the local authority shall from time to time make bye-laws for fixing the number of infants who may be received into each house so registered; the registration shall remain in force for one year; no fee shall be charged for registration. Every person who receives or retains any infant in contravention to the provisions of this Act shall be guilty of an offence against this Act.

The local authority may refuse to register any house unless they are satisfied that such house is suitable for the purposes for which it is to be registered, and unless they are satisfied by the production of certificates that the person applying to be registered is of good character and able to maintain such infants.

The person registered as aforesaid shall immediately enter in a register, to be kept by him, the name, sex, and age of each infant under his care, and the date at which and the names and addresses of the persons from whom they were received, and shall also enter in the said register the time when and the names and addresses of the person by whom every such infant received and retained as aforesaid shall be removed immediately after the removal of such infant,

and shall produce the said register when required to do so by the local authority; and in the event of his refusing so to produce the said register or neglecting to enter in a register the name, sex, and age of each of the said infants, and the date at which and the names and addresses of the persons from whom they were received, and by whom they were removed respectively, shall be liable to a penalty not exceeding five pounds. The person registered shall be entitled to receive gratuitously from the local authority a book of forms contained in the second schedule to this Act.

If any person shall make false representations with a view to being registered under this Act, or shall forge any certificate for the purpose of this Act, or make use of any forged certificate knowing it to be forged, or shall falsify any register kept in pursuance of this Act, he shall be guilty of an offence against this Act.

If it shall be proved to the satisfaction of the local authority that any person whose house has been so registered as aforesaid has been guilty of serious neglect, or is incapable of providing the infants entrusted to his care with proper food and attention, or that the house specified in the register has become unfit for the reception of infants, it shall be lawful for the local authority to strike his name and house off the register.

The person registered as aforesaid shall, within twenty-four hours after the death of any infant so retained or received, cause notice thereof to be given to the coroner for the district within which the said infant died, and the said coroner shall hold an inquest on the body of every such infant, unless a certificate under the hand of a registered medical practitioner shall be produced to him by the person so registered, certifying that such registered medical practitioner has personally attended or examined such infant, and specifying

the cause of its death; and the said coroner shall be satisfied by such certificate that there is no ground for holding such inquest. If the person so registered shall neglect to give notice as aforesaid, he shall be guilty of an offence under this Act.

Every person guilty of an offence under this Act shall be liable to imprisonment of not more than six months with or without hard labour, or to a penalty not exceeding five pounds, as a court of summary jurisdiction may award, and shall in addition be liable to have his name and house struck off the register. All expenses incurred in and about the execution of this Act shall be defrayed out of the local rate.

The requirements of this Act are most merciful as well as of supreme importance. Not long since I saw a little infant rapidly pining away, the assigned cause being consumption of the bowels. The child's nurse was changed, which secured its removal from a damp and ill-ventilated kitchen to an upper room, further cleanliness, and better food. A few days, and the little waif showed signs of amendment, indicated by cheerful smiles and improved appetite.

It need only be added that baby-farming was one of the many sad consequences of immorality, and illustrates in a heart-sickening manner the truthfulness of the words of St. James, where he says, "Every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." Revelation teaches most plainly that a day is certainly coming when the secrets of all hearts shall be disclosed, and when strange witnesses will appear to bear their testimony against the impenitent. Thus at that great assize there will appear to accuse, and in a sense to condemn, many who were heartless, direct

and indirect, in the foul crime of child murder through the agency of what is called "baby-farming."

The following refer to recent prosecutions against violations of the above mercifully-designed Act of Parliament:—

HAMMERSMITH. — **BABY-FARMING.** — Frances Matthey, an elderly woman, living in Sutton Street, Kensington, was summoned at the instance of the Metropolitan Board of Works for keeping more than one infant under the age of one year, for hire, for the purpose of nursing, contrary to the Infant Life Protection Act.—It appeared that Mr. B——, the inspector appointed under the Act, went to the house on the 20th ult., and found the defendant in the second-floor front room with three children, two being under one year old. She told the inspector that she fed the infants on condensed milk and sago. One child was in an emaciated state, and the other weakly, owing, it was alleged, to improper food.—The defendant said she was told that she required a licence, but she did not trouble about it.—Two young women, apparently servants, were called to prove that they placed their infants under the care of the defendant, who received 5s. a week for each. The defendant had nothing to say.—Mr. Bridge said he had no doubt the defendant knew that she was bound by law to have a licence, and that the reason she did not apply for one was because she knew that her place would not be licensed. He was strongly of opinion that a very old woman was unfit to take care of a baby; but he was aware of the difficulty in finding places for infants. It was well worthy of the benevolent to consider a scheme to provide places for infants. He then fined the defendant 40s., with 2s. costs, and in default ordered her to be imprisoned for one month, but without hard labour.—The defendant was removed.

MARYLEBONE. — **BABY-FARMING.** — Esther Biggs, a single woman, of 6, Eden Place, Kentish Town Road, was summoned at the instance of Mr. Samuel B——, on behalf of the Metropolitan Board of Works, for that she did unlawfully retain or receive for hire or reward more than one infant under the age of one year for the purpose of nursing or maintaining such infants apart from their parents for a longer period than twenty-four hours, contrary to the Infant Life Protection Act.—The Inspector of the Metropolitan Board stated that he visited the defendant on the 24th of last month, and found that she had had two infants to take care of. One was named Jane Syrigg, and was aged thirteen months, and on

the 19th it was removed to St. Pancras Workhouse, where it died on the 21st. At the inquest a verdict was returned to the effect that the child died from exhaustion caused by starvation and want of proper nourishment while out to nurse. The defendant was paid 5s. a week for nursing the child, and when it died it weighed 6½lb. The other case was that of Mary Ann Andrews, aged four months, for which the defendant received 6s. a week from the age of one month. Soon after it was taken from her and placed in the workhouse it died, it then weighing 5½lb., and the verdict at the inquest was that it died from "exhaustion from want of sufficient and proper food, and from neglect when out at nurse," the jury also stating that the nurse ought not to have undertaken the charge, not having the proper accommodation for infants.—The defendant said she did not know she ought to be registered. She could not get her money from one of the mothers.—Mr. Newton: But you were starving these wretched children all this time. You have killed these poor children, and I think it is a very bad case. (To the Inspector): Does this thing occur often?—The Inspector: There are a great many cases, but they are rather difficult to find out.—The Defendant: I will never take any more. Mr. Newton: No, I don't think you ever will. It is a very bad case, and I can send you to prison for a long time. You must pay 50s., or go to prison for two months.

WHOLESALE BABY-FARMING.—At Birmingham, on Thursday, Ann Pinsent, a midwife, living at Nechells, was charged with concealing the birth of a child of an unmarried woman, who had been confined at her house. Mr. Jesse Herbert (instructed by the Town Clerk) prosecuted, and explained that since the prisoner was first arrested some extraordinary revelations had been made. The skeletons of no fewer than eleven infants had already been found buried in a garden adjoining the prisoner's house (sensation). The learned counsel added that the body of the child in question had not yet been traced, but it was known to have been born alive, and to have been seen alive some hours afterwards. On the following day the child was alleged by the prisoner to have died from convulsions. The prisoner was remanded for a week.

Baby-farming has led not only to the sacrifice of very many human lives, but also to much bitter acute suffering, rendered more poignant by reason of the infant's inability to defend itself, or tell the story of its own woes.

CHAPTER IX.

HOMES FOR THE FRIENDLESS AND FALLEN.

Lieutenant Blackmore's Enterprise—The Family Home System—
The late Maria Thomas—No. 200, Euston Road—Milton
House—The Parson's Green Home—The Reformatory at
Holloway—Open-all-Night Reception House.

“HONOUR to whom honour is due” is a maxim the truthfulness of which cannot be questioned. Let it be applied here. Until the year 1850, the only asylums opened for the reclamation of fallen young women were a few penitentiaries. In that year, Lieut. Blackmore, R.N., sought the aid of my late wife (who was then a widow) on behalf of a poor outcast young woman, and begged for her temporary shelter until admission was obtained into a penitentiary. A few days after she was taken to an asylum, but the appearance of the place induced her to shrink from entering it. A second young woman was reclaimed from the streets, and she also declined to enter a penitentiary. A full investigation of these facts led to the establishment of *Homes* on the family principle, and from this circumstance arose the formation of a large number of what is called “Family Homes,” where the work is carried on in ordinary dwelling-houses, with arrangements as similar as possible to those of a private family, and where the inmates are attired, as a rule, as ordinary domestic servants, instead of in a uniform. From this one effort, commenced in a small eight-roomed house, there

have been many scores of Homes established: several in the United Kingdom, America, in our own colonies, and other parts. In June, 1856, the lady referred to became my wife, and laboured with me until 1868, when, after a long period of acute suffering, she entered into her rest. Of her I may add that the Committee requested the following lines to be recorded on her tomb, as an expression of their high appreciation of her character and work:—
“ . . . Her best energies were devoted to the truly Christian work of rescuing from a life of sin, misery, and shame, the friendless and fallen of her own sex; and she was engaged for eighteen years in this arduous, self-denying field of labour, being for the last eleven years matron and visiting matron of the several Homes of the London Female Preventive and Reformatory Institution. By the happy union of firmness with love, and tempering zeal by discretion, she succeeded in gaining the confidence and affection of many among a class of transgressors whom experience has proved it most difficult to reclaim; and it is believed that not a few, through the blessing of the Lord on her patient and unrelaxing labours, have been led to glorify the Saviour who hath redeemed her by His most precious blood, in their bodies and in their spirits, which are His. The Committee of the Institution which she so faithfully served have erected this monument, both as a just tribute to her personal worth and as a memorial of her untiring exertions, continued during a most painful and protracted illness. . . ‘Blessed are the dead which die in the Lord.’”

It was by her strong recommendation that the Committee of the London Female Preventive and Reformatory Institution were induced to take the house,

No. 200, EUSTON ROAD,

which has become the centre of the Society's operations.

It soon became evident that the operations could not be confined to one Home. Somewhat rapidly the way opened for a great extension of the work ; and, as I reflect on the extraordinary extent to which this mission to the friendless has been carried—beyond all my most sanguine expectations—I am led to the conviction that the six Homes and Open-all-Night Refuge do not exist as the result of patient and persistent effort alone, but, above all, as a proof of the Divine goodness and favour bestowed upon this truly missionary work.

MILTON HOUSE

was also originally promoted by an anonymous donor, who offered the Committee £40 on condition that they would establish another Home. This was followed by a series of favourable events, which culminated in the establishment of the above Home for thirty young women in good, substantial premises.

THE PARSON'S GREEN HOMES.

The history of these Homes is full of deep interest. The chain of circumstances affords material for pleasing reminiscence. It was at a midnight meeting in February, 1860, that I met with my esteemed friend, the late Dr. Holt Yates. He was a thoroughly *practical* philanthropist. At that meeting there were poor fallen women anxious to be reclaimed ; existing Homes were full. The same night he offered the use of three houses at Parson's Green, rent-free, on condition that they should be fitted up as a Home. Suffice to say his offer was accepted. In April of the same year the work commenced, and Mrs. Holt Yates, who cordially co-operated with her husband in every Christian enterprise, became lady superintendent ; and in 1867 they offered another house on the same spot, at a greatly reduced rental. Further events have shown in a

very marked manner that the providence of God has watched over this work.

As each Home has been established, there have been some special events which, I think, without presumption, may be regarded as indications of Divine guidance. For instance, when

THE REFORMATORY AT HOLLOWAY

was determined upon, a lady offered, as an inducement to subscribe, £50, in order to fit it up for ten inmates; and some years after the Committee had the choice presented to them of either submitting to a large increase of yearly rent, leaving the premises, or buying the freehold. They determined on the latter, though without any means at the time to pay the sum required, £1,800; but in one year large donations and legacies came to hand, unlooked for, and thus the property was secured. The next effort, viz.,

THE HOME, HAMPSTEAD ROAD,

was promoted by a lady offering, quite unsolicited, £50, on condition that the Committee established a Home for the benefit of the friendless of good character, which offer was accepted.

It pleased God in January, 1874, to call Dr. Holt Yates to his rest, and this so affected the holding of the property that the Committee were shut up to the alternative of abandoning the work at Parson's Green or purchasing the property. They had no means for this purpose, but again, in the most marked manner, money for the same was forthcoming. Not less than six thousand donations were collected in small sums from a shilling, while other gifts, sometimes of £100 in one amount, were received. These gifts were sent in from almost every part of England, Ireland, Scotland, and Wales.

In April, 1877, the Reformatory Home having been

rebuilt, was declared open for its benevolent work by Mrs. Holt Yates, who, in a few suitable and pathetic words, expressed her earnest desire that the blessing of God might rest upon the work to be carried on.

At the annual meeting of the Institution in 1867, the Rev. Geo. Albert Rogers, in moving one of the resolutions, expressed the thought that it would be beneficial if a Home could be kept

OPEN ALL NIGHT.

By permission of the chairman, I said that I had no doubt, if some gentleman would send me a cheque for £100, such a Refuge might be tried for one year as an experiment. These words were taken down by the reporter, and were afterwards read by a benevolent gentleman, whose name I am not at liberty to publish, but who sent me a cheque, with a request that I should try the experiment. It was done. At the expiration of the year he sent me another donation of the like amount; and for eleven years, during the stillness of night, these doors have been kept open to welcome the friendless in jeopardy and to admit the returning penitent.

Much has been accomplished in the establishment of these Homes, and, for what has been achieved through their instrumentality, deep gratitude to God is expressed; but the need still exists. The population continues to increase, with all the results of good and evil. Missionary agencies to seek and save the lost happily likewise increase. There is a call for greatly extended effort, and it is possible these lines may be read by devoted philanthropists having large means at command and earnestly desiring to glorify God therewith. I earnestly appeal to such to think of the claims of the friendless and fallen, and to do something substantially to help forward the salvation of the bodies and souls of those who otherwise would be left to perish.

CHAPTER X.

MIDNIGHT MEETING MOVEMENT.

Mr. Theophilus Smith's Idea—Surprise of the Public—The First Meeting—Effect on the Fallen present—Hon. and Rev. Baptist Noel's Address—Reclamation the same Night—Meeting at Sailors' Institute—Extension of Midnight Meeting Movement—The Female Mission.

WHEN the thought was conceived by Mr. Theophilus Smith to gather fallen women at midnight as a public assembly, in order that they might have the Gospel of the grace of God addressed to them by ministers of religion, it was believed by many to be a most erratic venture ; but when that scheme was proposed to my friend Mr. J. Faithful Fortescue, he, pitying the depths of misery into which so many had fallen, thought it at least worthy of earnest consideration, and immediately proceeded to give effect to his good wishes on behalf of the new enterprise. Accordingly, he called a preliminary meeting at his own residence. It was my privilege to be invited on that occasion to hear Mr. Smith present his scheme, and urge it as best he could with prospects of success.

After much consideration, it was determined to hold one meeting as an experiment, and into the scale our host threw his influence, and to the preliminary expenses gave, as he was always wont to do, a practical expression of his

sympathy, and so a little company of us determined the venture.

THE FIRST MEETING

was held at St. James's Restaurant, in Regent Street. There was much in the place itself to favourably impress the invited guests. The spacious rooms were brilliantly lighted, the atmosphere warm and cheery; all the appointments of the hall indicated comfort and warmth, in striking contrast to the dark and miserable November night outside. A goodly number of Christian ladies and gentlemen were ready to serve in any way they might be required. Curiosity soon drew about two hundred and fifty women from the streets. It was a marvellous gathering. There was ample material for the study of the physiognomist and the moralist, a fine field for the exercise of Christian philanthropy. At that meeting youth and beauty were well represented. The dresses of many of those present were absurdly gay and extravagant. Fashion's latest freaks were duly observed, and not a few were decked with at least *apparently* costly jewels. The surprise of the large majority was intense, and constituted the first subject of conversation. Some said they thought the whole thing was a hoax; others, that a fast man, with a view to a spree, had brought them together; but when the real object was discovered some laughed at the idea, a few went away, but the majority remained, determined to see the meeting out. The whole party was divided into little groups at separate tables.

The preacher obtained for the occasion was the late Hon. and Rev. Baptist W. Noel, who, at a favourable moment, stood up in the middle of the meeting. His age, calm demeanour, and venerable appearance, secured to him respectful attention. On his part there was no display of ministerial authority; he gave one glance round at his

strange audience, and then commenced his address by feelingly referring to God's beautiful work in the creation of women; and with a gracefulness which was peculiarly his own, hastily sketched female characteristics as exemplified from childhood and throughout life, where the woman is unsullied in character by the grosser vices, and then in tender pathos showed the Saviour's love in redemption, and His willingness to welcome back and save to the uttermost the erring, and restore them to peace, joy, and purity, through His own reclaiming and restoring grace.

My colleagues and myself were amazed at the scene.

It is true some of the unhappy women present maintained a hardened bravado, but very many wept; cheeks which had been painted up with almost artistic skill for effect, were now seen streaming with tears. Very many were brought back to thoughtful soberness, and constrained to unburden their minds to the Christian friends there ready to advise with and help them, and at the close of the meeting seventeen expressed a desire to be saved at once from a life of sin and wickedness. My late devoted wife was with me on the occasion, and she determined to take as many to the Home that night, or rather morning, as would go with her. And so about half-past two we turned out into the cold and almost deserted streets with the little host following two and two. Here and there stragglers looked at us with apparent wonder; the police were surprised. At length we reached the Home, and many of those who accompanied us were permanently reclaimed, and one in particular became an assistant in a Home.

This almost unlooked-for effect led to the holding of another meeting, with similar results, and in consequence of the press taking notice of this new agency for reaching a class of sinners too long neglected by the Christian

Church, another impetus was given to efforts to seek and save fallen women. Of course there were many hard and unfriendly criticisms heard, as is always the case when any new effort is put forth to benefit fallen humanity, and also there were many good Christian people who smiled with much self-satisfaction, as they condemned this new piece of fanaticism; but the movement had been well inaugurated, the venture had been preceded by much earnest and united prayer, and the faith exercised by the first promoters was honoured beyond expectation. It was determined to extend the meetings to the whole of the metropolis. Since those days I have witnessed many strange gatherings; notably so in St. Giles's, where the same vice parades itself, not in silks and satins, but in rags and tatters, not assuming refinement and politeness, but coarseness and brutality; yet when the power of the Gospel was felt, it produced identical results. But the most remarkable scene I ever witnessed was at a meeting convened at the Sailors' Institute, Ratcliff Highway, where four hundred and eighty women responded to the invitation, and came dressed according to the style peculiar to that generally adopted by the sailor's temporary consort—viz., dresses of the gayest and gaudiest colours, the ribbons representing even more than the hues of the rainbow. Scarcely any were seen with jacket, mantle, or shawl, but most of them wearing instead bright-coloured silk handkerchiefs folded in half. Not twenty had bonnets, so that their flashily-dressed hair might not be in the least disarranged. The majority, I presume through their lazy and intemperate habits, were ungainly and bloated. Of real feminine beauty there were but few good specimens; nearly all presented the sad brutalising effect of their vices, and to describe them I am bound to say that their looks indicated but very little intelligence, while a painfully large number exhibited the usual con-

sequences of depravity, with bruised heads and bloodshot eyes.

I once attended a small meeting in this locality, where there were only fifty women present, and I counted nearly forty with blackened eyes and bruised faces, illustrating the Scripture that "the way of transgressors is hard."

The Midnight Meeting Movement has become consolidated into one of our established agencies, and a meeting is held almost every week in the metropolis, the Committee arranging as best they can to reach the whole of the outcast women of the metropolis. I may add that within the last few years they have extended their mission to the provinces, and employ an agent whose time is chiefly devoted to the promotion of such meetings in country towns.


"THE FEMALE MISSION."

Among the many and varied efforts recently adopted to reach and reclaim poor outcast young women should be mentioned "The Female Mission," established and still worked in connection with the Refuge and Reformatory Union. The *modus operandi* is very simple: godly women of suitable age are employed to seek the fallen by missionary effort in the streets, especially at night, and to visit hospitals and infirmaries during the day, and thus try to win the erring back to virtue. One of these real *Sisters of Mercy* is employed to watch for cases at the metropolitan police-courts. I can bear testimony from personal observation to the persistent zeal, combined with a Christ-like tenderness, exhibited in this work.

CHAPTER XI.

INFANTICIDE.

The Maternal Tie—The Shame of Illegitimate Offspring—The Secret of Infanticide—The Case of Child Murder at Regent's Canal—Petition to the Home Office—The Reprieve—Another Case of Child Murder—Narrow Escape—Where are the Fathers?—Finding Dead Bodies of Infants—The Fate of Illegitimate Children.

 UNLIKE the child of wedded love, the *illegitimate* offspring is never welcome; it is the dread token of parental guilt. The child's birth can bring nothing but anxiety and sorrow, and it lives as a witness to its parent's, or, at least, to its mother's, shame. Here lies the secret of infanticide. The mothers of such infants feel that only by the death of their little ones can the veil be drawn over their sin, added to which the prospect of dire poverty rises before the mother's eyes like some ghostly phantom; want and rejection for their children are often too much to be borne, hence, in moments of frenzy, women seem altogether bereft of that maternal love which so commonly distinguishes them, and thousands annually slay those who have the first claim on them for the tenderest and most persistent affection. I am not blind to the fact that there are some unnatural mothers, but they form the exception to the rule. I have seen some most touching instances of maternal affection

manifested by mothers of illegitimate babes, who have sacrificed time, labour, health, and even life itself, for their support; I could fill a volume of illustrative cases.

I will select a few instances to show how prevalent the crime of infanticide is.

Not long since a lady called my attention to a newspaper report of a young woman committed to Newgate for the wilful murder of her child. I carefully investigated all the circumstances of the case. The unhappy young woman had unfortunately listened to the promises of a base man, and in due course she gave birth to a child in a metropolitan workhouse. Her parents were incensed against her, but they told her, however, that if she could dispose of the child in any way they would receive her home. The morning came for her discharge, and she left the union house carrying her babe; her worldly store consisting of the few clothes she stood upright in and the coarse wraps provided for her pauper child. Homeless, friendless, and penniless, she wandered about the great metropolis till eventide, and at last sat down to reflect on her wretched condition under one of the arches of the Regent's Canal. It would appear that her mind became filled with conflicting emotions; herself hungry, nature's supply for the support of her child drying up, the little one fretful, the future as dark as it could be for her, the thought of the parental doors being opened if the child could only be disposed of, the water flowing at her feet—all these circumstances prepared the way for the murder of her helpless babe. In an awful moment the poor child was thrown into the canal; one shrill cry the deed was consummated, and the distracted mother might have been seen rushing from the spot, stained with a deeper dye than even that of immorality. She soon presented herself at her parents' door, saying that she had provided for her child, and no questions seem to have been asked. A

few days longer, a floating bundle was dragged out of the canal, and the workhouse clothes soon pointed to the murderess. She was tried, found guilty, and sentenced to be hanged. Strange to say, at the same sessions her infamous seducer was tried for robbing his employer, and convicted. I drew up a memorial to our gracious Queen on behalf of this young woman, advertised the matter widely, and in five days succeeded in getting a petition signed by ten thousand persons, and in the same time received twelve hundred letters, all breathing sympathy for the poor culprit. To the honour of the authorities of the Home Office, be it known, that within thirty-six hours of the delivery of the petition I received an intimation that Her Majesty had been advised to commute the sentence to penal servitude for life!

Another instance. A poor young woman who had given birth to an infant in one of our union houses, when turned out wandered through the streets of this great city, carrying her child with her until she was exhausted. At last she laid her little one down at the door of a house in a large square, and then, like Hagar of old, withdrew herself till she should see what became of it. Its piteous cries soon drew the attention of the occupant of the house, who then discovered the child. The young mother was arrested, and charged with the desertion of the infant; her guilt was fixed by her loitering on the spot and her extreme emotion. She was tried at the Middlesex Sessions and found guilty. The benevolent judge, Sir W. Bodkin, postponed judgment till the following sessions, and requested my attendance. I offered to place her in one of the Homes. She afterwards became a very respectable young woman. Unhappily her little one died from cold and exposure—I *may say murdered*, and need only add, "*Who in God's sight was the most guilty, the poor deserted mother or the vagabond who had deceived her?*"

Recently I was the witness of a spectacle at the Central Criminal Court. A case was proceeding, conducted by an eminent judge. There was the customary array of wigged and robed counsel, with their respective briefs, and the jury ready in the box. As usual, the formalities were gone through, witnesses examined, cross-examined, defence made, &c., and the judge impartially summed up. In the dock was a poor, distressed, and abject-looking creature, overwhelmed with a consciousness that the indictment against her was for the wilful murder of her own babe. She patiently endured the dread period of the jury consulting together, the issue of which might hang her. Happily these good men saw their way clear to acquit her. On the announcement the whole court seemed relieved. The judge ordered her immediate discharge, and tremblingly she walked out of the dock, aided by a kind female warder. Is it too much to ask, "Where was the father of the child?" He, as guilty as the mother, escaped scot free!

Nor are unnatural mothers always traced. Within a hundred yards of the spot where these lines are being written there is a church in a square, the building enclosed by a dwarf wall. The minister of this congregation had only been in charge about three years, during which time he stated there had been found three dead bodies of newborn infants in the enclosure, one of which was discovered with its throat cut from ear to ear. In neither of these cases was the crime brought home to the guilty parties.

But there is another phase of child murder to which attention must be directed. Its process is more insidious and deliberate, and, to a great extent, its perpetrators evade the law. For instance, children are neglected, fed improperly and irregularly, badly housed, and, further, exposed to all the extremes of our ever-variable climate. I have seen hundreds of such children as much doomed to death as ever culprit by a judge. Such infants pine, and,

after much suffering, pass away, and, at the cost of a few shillings, are buried altogether out sight, and soon forgotten.

To give a further idea of the frequency of this crime, the following notes of cases of infanticide were extracted from one newspaper, the *Daily Chronicle*, within one month:—

INFANTICIDE.—Yesterday an inquest was held at the St. Pancras Coroner's Court relative to the death of a female child that was found on Thursday morning in Stanhope Street, Regent's Park, wrapped up in some pieces of old gown, and which met its death, as shown by Dr. Jakin's evidence, from neglect. The Deputy-Coroner, Dr. Thomas, said that there were over 300 children found under similar circumstances in London every year. The jury returned an open verdict.

CHILD MURDER.—Yesterday Dr. Hardwicke held an inquest at Paddington on the body of a female child. On Saturday afternoon, on the arrival at Paddington of the train due at 5.38, Charles Joyce, an employé of the Great Western Company, found under the seat of a second-class carriage in the Windsor portion of the train, a brown-paper parcel. This he took to the lost parcel office, where it remained until Monday, when, owing to the stench proceeding from it, George Palmer, the warehouseman, opened it, and found it to contain the body of a female child, which was removed to the mortuary and examined by Dr. Westmacott, Howley House, Bridge Terrace, the police-surgeon, who said that the body was that of a full-timed baby. The face was compressed, the tongue was protruding, and other signs showed death from violence. The jury returned a verdict of wilful murder against some person or persons unknown.

CHILD MURDER AT ST. PANCRAS.—On Saturday, as a police-constable of the Y division was on duty near the St. Pancras Workhouse, he had his attention called by a boy to a parcel that he had taken from the water of the Regent's Canal. On examining it he found it contained the body of a child that had had tied round its neck a flat-iron. He took it to the Somers Town police-station, where it was examined by Dr. Andrews, the divisional police-surgeon, and there seems no doubt that it came by its death, soon after birth, by violence. The matter has been placed in the hands of the detective department.

INFANTICIDE.—On Saturday Dr. Hardwicke held an inquest at Providence Hall, Paddington, upon the body of a newly-born female child. The evidence showed that the deceased was found in the front garden of 47, Westbourne Park Villas, and the cause of death was ascertained to be suffocation from drowning. A verdict of wilful murder against some person or persons unknown was returned.

A DEAD BODY DISCOVERED BY A DOG.—Yesterday Dr. Diplock held an inquiry at the London Apprentice Tavern, Church Street, Isleworth, as to the death of a newly-born female child. The evidence showed that on Sunday last James Calderbank, a soldier stationed at Hounslow Barracks, was walking near Hounslow railway station. He was accompanied by a dog, which persisted in going into some grass near. On going to the spot the dead body of a female child was found. Mr. Day, surgeon, Isleworth, said there was a scalp wound under the left ear of the infant. The body, however, was too decomposed to render a post-mortem practicable. The jury returned an open verdict.

INFANTICIDE.—Yesterday Dr. Thomas held an inquest at the Duke of Hamilton Tavern, New End, Hampstead, on the body of a newly-born male child, which Mark Macdonald, a lamplighter, found on a sand heap near some new buildings in Fitzjohn's Avenue, at half-past three on Sunday morning. A woman was seen near the spot just before the discovery, but Detective Martin, S division, said he had not been able to trace her further than College Crescent (a point midway between the spot and the Swiss Cottage railway station). Dr. Herbert Cooper, of Roslyn Terrace, deposed that the body was that of a healthy-looking male child recently born and fully developed. The lungs were inflated with air, and he had not the slightest doubt that the child was born alive. It had not been dead more than a day when found. The Coroner said he believed there were about 300 such cases in the metropolis during the year. The jury returned a verdict of wilful murder against some person or persons unknown.

Again, a large number of poor children are left at railway stations, on doorsteps, and comparatively unfrequented environs. The following are given in illustration, taken from a notice posted on a police-station door:—

CHILD FOUND.

P. C. (Police-constable, City).

Where—On Holborn Viaduct Steps.

When—April 19th, 1878.

Sex—Female.

No name.

Apparent age—Six weeks.

Complexion—Fair.

Colour of hair—Light.

No particular marks about person.

Dress—Cotton print dress.

Now in the City of London Union Local House, Robin Hood Court, Shoe Lane.

In illustration of the way in which children are disposed of, a living infant was placed in a hamper and addressed to the station-master of a large junction on the south side of London. This official was most indignant when its contents were discovered, but a kind-hearted porter took the child home to his wife, when it was discovered that there were a hundred pounds in bank notes in the parcel, but no indication of the infant's parentage. The child's life was saved.

These indisputable facts are too distressing to need further elaboration, showing as they do the vast number of child murders which annually take place in this Christian land. The cause, as well as the remedy, however, is worthy of observation. To suggest that the Divine Creator has left the female destitute of true maternal instincts would be as foolish as it is impious. The great cause of infanticide is to be found in the want of additional legislation to compel the fathers of illegitimate children to support their offspring—as much theirs, be it remembered, as the mothers'. And not until stricter legal measures are available to enforce paternal responsibility will the remedy for this evil be forthcoming. In the meantime humanity suggests a greater interest on the part of philanthropists for young girls who have illegitimate infants depending upon them.

CHAPTER XII.

THE INDIRECT WORKINGS OF IMMORALITY.

Effects of Alcohol—The Seducer's Aid—The Physician's Definition—The Thralldom of Strong Drink—Drunkenness promotes Immorality—Hereditary Drunkenness—Dipsomania—Immoral Women never Abstainers—Importance of the Band of Hope Movement.

IT is not my intention in these pages to enter into a discussion of the general question of intemperance, that subject having been so ably criticised from every point of view both by temperance advocates and medical writers. On the other hand, if I were not to express my opinion of the use of intoxicating drinks as an auxiliary to the promotion of immorality, I might be justly charged with a grave omission. It cannot be urged with any degree of consistency that alcoholic beverages are actual essentials to seduction, but the assertion is not to be gainsaid *that in the majority of cases the agency of strong drink is called in to the assistance of the betrayer of female virtue*, and not only this, its potency is increased by the further use of stupefying drugs administered therewith, thus in many cases rendering the victim completely powerless. It is clear that the cause of immorality, both public and private, is promoted more particularly by the indirect influence of intoxicants. Probably there are not any two more destructive poisons in existence than

opium and alcohol, and with respect to the latter its direct and subtle influences are infinitely greater than have ever yet been estimated. Recently a distinguished medical man gave me his opinion in the following concise and comprehensive expression. He said, "Alcohol craves for itself," and this appears to be the case just in proportion as it is taken.

It is too much to assert that all moderate drinkers become drunkards, however freely it is admitted that all drunkards were once moderate drinkers. It appears that alcohol induces this craving for itself right up to the point in which it is taken into the system, and not only does it produce this effect in the immediate drinker, but by the exercise of a mysterious and subtle transmission of tendencies it often passes on from generation to generation. I have sometimes heard well-established total abstainers address inebriates as though it were almost as easy to give up drinking as to throw off an old, worn-out garment. Such abstainers may be congratulated on their own entire freedom from temptation, but they know very little of the moral prostration of those whom they thus seek to advise. There are vast multitudes of the human family to-day painfully conscious of their own weakness, and who pine as much as any captive for deliverance from their besetting sin. Of course I am aware that every day's, every hour's abstinence increases the power of resistance to the fatal snare. Still, its bonds are not easily broken.

Public immorality is greatly promoted by the influence which the intemperate habits of parents exercise on many young women who find their way to the streets. Amongst the ranks of the fallen are thousands who became orphans at an early age *through the drunkenness of one or both parents*. The habit of drinking not only destroys life, but also unfits parents to live consistently

before their children, and consequently to train them aright. Looked at from these standpoints, public immorality is promoted to an alarming extent by what is called ordinary use of alcoholic drinks as common beverages. Again, I have observed in such cases that children often imbibe the baneful habit of the inebriate parent, and among the problems so often presented to me is that of the father's vices reproduced in the children.

There are those who seem to think that drunkenness is almost exclusively confined to the lower order of society. Facts have proved that alcohol is certainly no respecter of persons.

Not long since an accomplished lady came to me for assistance. By birth she belonged to one of the best families in the principality of Wales. Her bearing and address indicated high culture, and that she had moved in good society. Both nature and providence had favoured her. She with her husband had lived in affluence, possessing a joint income of six hundred per annum, and but for this habit might have continued one of the brightest ornaments in the circle in which she moved. Her ruin could be traced directly to the one craving for drink. In a melancholy strain she told me she was an hereditary inebriate ; that she imbibed it from her father. This one sin had led to another, viz., immorality. Her home was broken up, her husband left the country, her child torn from her, and at the time she applied to me she was actually wanting bread ; and this the transmitted influence of alcoholic beverages !

Another case of a similar kind was that of a daughter of a citizen of London. She was brought to me many years ago, was found to be well educated and clever in many respects, but an inebriate. After remaining in the Home some time she suddenly decamped, and was lost sight of for full seven years. She then wrote to me, stating she was

converted, and was most anxious to devote herself to a life of usefulness. I found an opportunity for her to start respectably again in life. Time rolled on, and again she decamped as before. A little while, and I was waited upon by a detective, who informed me she had been arrested for stealing a piece of cloth. She was tried at the Central Criminal Court, and sentenced to ten years' penal servitude, and it was then ascertained that during the time I had lost sight of her she had endured a long term of imprisonment, and yet the craving for drink manifested itself again.

Another case of this class must suffice—a young lady, trained as a governess, ladylike, and when sober most respectful to all around her. She served in three Homes as a monitor, and for a considerable time was all that could be desired; then came a relapse, and craving for drink manifested itself so powerfully that she would seek to satisfy it by any means—such as red lavender, Eau de Cologne, of course diluted—indeed, anything to gratify the insatiable craving! I should be sorry to think unkindly of these illustrative cases; they are fit subjects for Christian pity and sympathy.

I have never yet met with a pledged abstainer among poor fallen young women, and I believe that just as pure air is an essential contributor to good health, so is alcoholic beverage to a life of public immorality.

In pursuit of her sad career, the fallen woman craves drink continually, she asks almost every man she solicits in the street. Among the *élite* the cry is "Give me a glass of wine," among the commoner of that class gin is generally begged.

I never heard of a house of bad character conducted on total abstinence principles, and I certainly never heard of any one connected with such establishments but who exhibited drinking propensities; and as a rule men who

consort with such characters contract drinking habits until they themselves become slaves to the vice. Amongst the varied incentives to immorality, there is none so subtle and potent as alcohol—it urges on to sin, promotes complete demoralisation, and in time it destroys both bodies and souls. I cannot leave this subject without offering some suggestions. However interesting the work of reclamation may be of either sex, it is infinitely better to prevent than to restore.

There are some of our fellow-creatures reared without any inculcation of moral principles whatever, and they fall before the first temptation; while there are others so well trained and disciplined by precept and example, that they are fortified against temptation. I would urge, in a word, moderation at all times in the use of diet, and from alcoholic beverages total abstinence.

Formerly it was thought that strong drinks formed an essential in daily nourishment, and especially so where hard, mental, or physical power were needed. A marvellous change of opinion is the result of the temperance agitation which has grown up in this kingdom during the last half century, so that now it is an acknowledged fact that any work of hand or brain can be performed, not only as well, *but even better*, without the aid of strong drink. Further, it cannot be questioned that total abstinence and virtue have closer affinities than virtue and even the most moderate drinking can aspire to. Such being the case, in the interests of virtue, I urge that children from their birth should be carefully guarded against the dangerous effect of alcohol. Mothers should abstain on principle while nursing their babes; children are far more impressed by parental example than by precept; better that parents who love their children and are anxious for their moral culture should be practical abstainers themselves. Assume that they consider alcohol useful as a

medicine, let them keep it under lock and key, and treat it as such. Further, when youth and womanhood are attained, then let every encouragement be given to live without taking stimulants, and much will be done to promote virtue.

During the last twenty-five years there have been every variety of temperament and condition of characters admitted to the various reformatory asylums, all of whom had suffered more or less through habits of drinking, but all have submitted to the rules of the Homes and abstained from intoxicants. With what result? A marvellous improvement of health! Hence I have seen the value of total abstinence from intoxicating drinks demonstrated in the most marked and palpable manner. So I would urge philanthropists everywhere to direct their most serious attention to the inestimable importance of this subject as an auxiliary force to protect and reclaim fallen humanity.

Among the agencies called into active operation during the last twenty-five years, the Band of Hope movement, which now extends throughout the kingdom, is of infinite importance, and is worthy of the sympathy and support of all practical philanthropists, both on account of its pure literature and the energy with which the movement is prosecuted.

CHAPTER XIII.

PUBLIC AMUSEMENTS.

Social Pleasures—Rational Amusements Recommended—Public Tea-Meetings—Pernicious Effect of Music-halls—Ratcliff Highway—East End Snares—The Theatres—West End Casinos and Dancing Rooms—The Licensing Authorities—More Supervision Required.

WHATEVER may be the bias of the reader's mind, whether veering to the extreme ascetic, or the full enjoyment of social pleasures and public gratifications (call them by whatever name is thought most fit), there is a problem which must be taken into account, viz., the deep-seated instinct in the human breast for what is called *pleasure*. It is a want felt by all sections of the community, and to supply which multitudes cater in various forms. It would be idle to imagine that this desire for social entertainment, especially in youth of both sexes, can by any means, legal or moral, be crushed out. And it may be doubted whether the right exists, on the part of any section of the community, to govern the other in regard to this matter, *save and except where public morality is imperilled*. Further, I venture the opinion, seeing that our fellow-creatures and ourselves seek pleasure, that it becomes the duty of all good, sober-minded people to recognise this desire, and to direct it into wholesome, or at least moral, channels.

In illustration of the above, the most religious sections of the community have their seasons of public enjoyment in harmony with their own conceptions. For instance, what an immense source of enjoyment is found in public tea-meetings, or so-called soirées, in addition to the gatherings of the various mutual improvement societies. Of course the tendency of these is the advancement of all that is good; but while the end sought is the promotion of brotherly love amongst Christian and other communities, it cannot be denied that such gatherings yield much pleasure to all those who attend and sympathise with them.

I now desire to draw the reader's attention to worldly pleasures, and in some measure to trace their influence and effect upon those participating in them. That many are comparatively harmless cannot be denied, while it is equally clear on the other hand that not a few in their very nature must lead to sorrow, suffering, and ruin. Of theatres little need be said, though their influence is not nearly so antagonistic to the promotion of good morals in our day as are some of the more modern kinds of popular amusement.

At the present time every part of London is supplied with "music-hall" entertainments, and these are extending rapidly throughout the provinces. In the east end of London, and in the immediate neighbourhood of the Docks, it is not too much to say these are arranged to suit the peculiarities of their frequenters, namely, sailors, harlots, and crimps. Ratcliff Highway is thickly studded with these resorts. To describe one is to represent all with but slight variations in detail. These halls are erected for the most part in the rear of flaming gin-palaces on what, at some remote period, were the gardens of the houses. At one end there is a trumpery and gaudily-decorated stage; the walls all round the room are orna-

mented with a variety of daubs representing scenes of every description ; the rooms are furnished with lounges, while before them are provided long narrow tables to accommodate customers in their drinking tastes and propensities. These rooms at night are exceedingly well lighted. In some places, at the end opposite the stage, there is a bar arranged for the sale of intoxicating drinks. In the centre of the room there is an open space, so as to allow of an occasional dance when sailors and their companions get somewhat elated. From dusk till midnight these resorts present ample material for the observation of the moralist.

Seamen of all nationalities may be seen drinking ; flush of money, and just ready to be waylaid and snared almost by the first temptation which presents itself. It is a fact which cannot be gainsayed that the publicans of such districts are in a sense dependent for the success of their business on the touting of harlots, and harlotry would be at a heavy discount in Ratcliff Highway without its public-houses and music-halls.

These *halls* serve as temples for the promotion of immorality in the East End of the metropolis.

Nor is this kind of entertainment confined to one class. In what may be termed Mid-London there are several establishments of this kind designed to accommodate a thousand persons or more at one time. Nightly the amusements consist of dramatic or musical sketches, ribald songs, and ballet-dancing, together with music, and the former at least of a questionable and exciting character.

The real danger of these places lies in the fact that in addition to the ordinary theatrical entertainments there is provided every facility for smoking and drinking, and thus they become more injurious in their effects than an ordinary theatre. Moreover, in a theatre fallen women have but few opportunities of plying their degrading calling, while in the music-hall every facility for assignation and

solicitation is found. In some parts of London these places are frequented by large numbers of girls who through the day are employed in workrooms, and it cannot be doubted that they are thus exposed to such moral peril as to lead to the ruin of a large proportion of them annually. At the west end of London the mischief becomes more marked and pronounced in its character and influence. There are two of these establishments at the West End, one of which provides for the accommodation of several thousand persons, and I have seen it crammed in every part. I would not say that all the females there were immoral characters, but I can affirm that I have seen several hundreds there at one time, and all with one common object, namely, that of pursuing their dreadfully demoralising traffic. The place I refer to seems to have been fitted up regardless of expense: its scenic representations are second to none. The performances, especially the ballet, are of a most libidinous and sensual character. They may be kept just within the range of the law. Their effect upon the audience cannot for a moment be doubted, and may be described in one word as thoroughly demoralising. The fallen women who nightly attend such places are there to tout, drink, allure, and make assignations as best they can. There may be seen, night after night, delicate young creatures just initiated to a life of debauchery, while there are also many in the full swing of a vicious course, and not a few who have grown comparatively old in crime and corruption. I am safe in affirming that in this open market of immorality hundreds of assignations are nightly made, and, strange to say, these establishments are well known to the public authorities.

There are also in the west of London casinos which certainly no female having the slightest regard for her reputation would visit except as called by some stern summons of sacred duty. In these places the appoint-

ments are superb, the arrangements for the evening being under the direction of a master of the ceremonies, who appears nightly in regulation evening dress. He is aided in the discharge of his duties by liveried servants, who are well got up, and who fairly represent in dress and obsequiousness of manner the footmen even of the aristocracy. These are the *rendezvous* of the *élite* of the fallen in the height of the London season. The female patronesses of such places nearly all ride down, the majority in hansom cabs, a number in broughams, and not a few in carriages and pairs. About half-past eleven at night the scene reaches its culminating point of excitement. Were it possible to divest the mind of the gross depravity represented by the hundreds gathered there, and who, in response to the music, join in dancing, it might be thought to represent a fairy scene. What are the facts of the case? Every woman who enters expects to promote the calling of shame every time she visits the place, which serves as a West End mart for the promotion of harlotry. I forbear to say more in description of these shambles of sin; they unmistakably enrich their proprietors, but they serve as direct roads to moral and physical ruin.

As the law stands at present, no individual without a licence can carry on such establishments as are here briefly described; they must be provided annually with licences for the sale of intoxicating drinks, also for music and dancing; and it has often occurred to me that if the magistrates entrusted with the responsible power of granting licences to those establishments which are of such a demoralising character would only acquaint themselves by personal observation with the real character of these places, I have no doubt that a very large number of those who now so easily obtain licences would find their applications met by stern refusals to be allowed to enrich themselves at the cost of the nation's moral weal.

CHAPTER XIV.

LAWS DESIGNED TO PROTECT WOMEN AND CHILDREN.

Laws Designed for the Protection of Children under Twelve Years of Age—The Crime of Abduction—Procuration of Young Females for Immoral Purposes—Seduction—Street Prostitution—The Suppression of Houses of Bad Repute—Sir George Gray's Refreshment House Act—The Necessity for Amended Legislation.

CHILD STEALING.

By the 9th of George IV., the second clause, chap. 31, it is enacted: "That if any person shall by force or fraud lead, take, or carry away, or detain any child under the age of ten years, with the intent to deprive the parent or any other person having the lawful charge of such child, with the intent to steal any articles of clothing, etc., or shall conceal or harbour any such child, such persons and their accomplices shall be guilty of felony, and be subject to seven years' transportation, or to imprisonment for two years," etc.

It applies more directly to the case in question, although instances have been reported of children being decoyed from their homes at a very early age, with the ultimate intent of trafficking in their moral ruin.

ABDUCTION OF YOUNG FEMALES.

This law is intended to protect girls under sixteen years of age from being decoyed away from their parents or guardians, without their knowledge or consent.

By the 9th of George IV., chap. 31, sec. 20, it is enacted that if any person shall unlawfully take, or cause to be taken, any unmarried girl under sixteen years of age out of the possession of her parents, etc., every such offender shall be guilty of a misdemeanour, and be subject to fine or imprisonment, or both, as the Court may award.

As the offence of abduction is positively prohibited, the absence of a corrupt motive will not be a defence against the charge; and it is no legal excuse that the defendant made use of no other means than the common persuasions of a lover to induce her to elope and marry him, or otherwise.

It is to be deeply regretted that this very useful law is not more frequently enforced, for thousands are decoyed from their homes and virtue at an early age, and ultimately become the most depraved characters. I would further draw attention to the important comprehensiveness of this statute, only adding that, as abduction is an offence against our criminal code, it is much more easily enforced than those belonging to what are termed the civil code.

PROCURATION.

In the session of 1849 an effort for the first time was made by the 12th and 13th of Victoria, chap. 76, to protect young females from fraudulent practices well known to be resorted to by infamous persons to procure their ruin. This offence is punishable with imprisonment and with hard labour for two years; but the statute seems

to apply only to third parties employed in the odious offence of procuration, and still leaves unpunishable, either as a civil or criminal wrong, the direct seduction of females.

There are grave reasons for asserting that, notwithstanding the Act of Parliament referred to, to prevent the diabolical crime of procuration, it is still carried on in a very extensive and systematic manner. Cases have come under my notice, and that even recently, to confirm these apprehensions. To debase an honourable mercantile term, the markets of London, Paris, Brussels, Lisle, Antwerp, &c., have to be supplied with victims to meet the demands of wealthy libertines, and caterers for these several markets pursue their horrid craft with a zeal worthy of a good cause, and annually succeed in ensnaring thousands of virtuous young women, but, I fear, by such carefully designed means as to keep themselves free from the effect of the Act of the 12th and 13th of Victoria, chap. 76. These worse than murderers ought, in my opinion, to be treated as outlaws, and I may add that I know of no punishment which a civilised community would inflict commensurate with the gravity of their offence against the laws of God and man.

SEDUCTION.

It is a remarkable fact that, notwithstanding the extensive application of our judicial system, seduction in itself is not regarded as an offence either against our civil or criminal code of laws; and it is only, so to speak, as by a fiction of law or straining by a collateral statute that this grave crime can be brought home to its author, and punishment of any kind inflicted. For instance, assume that a father has a daughter; a villain dishonours her without making her any promise of marriage in

writing or in the presence of witnesses. That man cannot be punished by fine or imprisonment; in fact, he has not broken any law of his country. Assume that the daughter in question did not render any service in her father's house or business, or was of any pecuniary value to him, the father cannot sue him; neither could the dishonoured female herself have the remotest claim. As the law stands at present a pure-minded girl, while passing through the critical period of youth, when more than at any other time of life the tendency to confide in mere promises is the strongest, may be dishonoured, corrupted, and life's brightest hopes blighted, and she has no remedy. It needs but one exercise of thought respecting the infinite importance of maintaining the purity of character of each rising generation of young females, to realise, at least in some slight degree, the vile, selfish, cowardly conduct of these betrayers of female virtue. To be calm while writing upon this branch of the subject would savour strongly of gross indifference. I would that seduction could be made a criminal offence. Nor am I alone in this desire. The immortal Paley thought in his day the seducer a fit subject for the common hangman. I frankly express my sympathy with that able writer on moral philosophy, except where prompt and righteous reparation be made. Ordinary murderers only destroy bodies; seducers, as a rule, introduce their victims to careers of crime for themselves in which they become snares to others, and thus murder not only bodies, but, in a sense, immortal souls. Hence human guilt seems to culminate in the dastardly act of the seducer, for the punishment of whom British legislators never yet applied themselves to frame a sentence up to this period—the year of our Lord 1878.

As I have said, the seducer can only be brought into a court of justice to answer for his crime by straining

another statute; for instance, assume that the seducer betrays a daughter in her own home, and his visits have not been sanctioned by the father of his victim; in such a case a father might sue the offender for trespass upon his premises, and it might, perchance, secure a verdict in his favour; but such a result would, in the very nature of the case, be exceedingly doubtful. Assume that a child is born, then the dishonoured young woman may bring the betrayer into court, not to secure reparation for herself, but simply to secure at least partial support for her offspring; nor can she succeed in obtaining the necessary affiliation order unless she can produce corroborative evidence, which is often, in the very nature of the case, insuperably difficult to present. In such cases the law allows an accused person to be sworn as his own witness. Reflect. Such an accused person stands between two evils, and he may elect between them—if he admits the paternity of the child sought to be affiliated upon him, he acknowledges his own immorality, and must, in the very nature of the case, submit to a somewhat heavy, dishonourable, and long-continued pecuniary burden. If he perjures himself, he throws off as far as he can this stain, saves his pocket, preserves a *sort of respectability* in the circle in which he moves, and, as a rule, staves off the consequence of his double crime—namely, seduction and perjury, until that day when the righteous Judgment of God will reveal all villainies. Perjuries of this class are of daily occurrence.

The only actual remedy that the seduced have is when it has been accompanied by a promise of marriage; thus we see in such cases the dishonoured may enter an action simply for breach of promise, and then, according to the social status of the victim, collateral circumstances, injuries inflicted, and marriageable prospects blighted, she may ask for pecuniary damages; but in order to do this, the

dishonoured must produce tangible evidence of having received a distinct promise, and be able to show to the satisfaction of a jury the loss she has suffered, and they may award according to their discretion. But before she can succeed in this, she must have sufficient capital to invest and risk in an action at law, must also be prepared to submit to one of the most painful ordeals in this life, namely, a public examination by her own counsel seriously affecting her morality; and afterwards further submit to what proves often a most offensive cross-examination by the defendant's counsel, and all this with the fact before her of the reproduction of the most sensational parts of her case in the daily journals. Respecting these apparent remedies for her wrongs, careful observation has long since convinced me that the issues of judicial investigations depend largely on the pecuniary means at the disposal of the plaintiffs and defendants.

The seducers, the defendants, have almost in every case the greatest means at their disposal, hence they can secure the services of more able counsel, and it is a fact patent to the world's experience that the tug of law depends for success largely on the financial power of either party; hence the woman, at first so prone to confide, so crushed when betrayed, is too often impoverished, while her betrayer is the reverse in all these respects—she, when thus weakened at all points, is more easily silenced by her moral murderer and left to perish, for aught he cares. The attention of our British law-makers might be well directed to the penalties assigned to seducers as set out in the law of Moses. I would further allude in passing to the fact that in ancient legislation seduction in itself was a crime upon which a heavy penalty was imposed (see Robinson's "Grecian Antiquities").

May God give wisdom and boldness to social reformers, that they may frame and bring to maturity some legal

measure more effectually to protect the chastity of British girls.

STREET PROSTITUTION.

By the 2nd and 3rd of Victoria, chap. 47, sec. 54, "It is enacted that every night-walker, or woman of bad character, loitering, or being in any thoroughfare or public place for the purpose of solicitation, to the annoyance of the inhabitants or passengers, may be apprehended without a warrant by the police of the metropolis within their jurisdiction, and is liable to a penalty of forty shillings." Now, although this law has been on our statute-books for some years, there are now to be found within the boundaries of the metropolis *many thousand outcast young women every night in our streets*, while scarcely any notice is taken of the fact by those whose palpable duty it is to prevent it and to punish obstinate offenders. But as there are objections urged by some very well-meaning people against the use of the law, it may be desirable just to notice it as briefly as possible. First, it is said that if any marked crusade were made against this class of women, it would amount to an interference with the liberty of the subject, a point which we English people regard with the greatest jealousy. This objection, however, is so obviously absurd, that on the very face of it there is a tacit pleading for permission to outcast women to go forth to the streets and decoy into their haunts of vice all the unwary of the opposite sex whom they can influence. Rather ought we to look to the security of the subject by throwing the shield of protection around our young men, and striving in every way to preserve them from the influence of the most fatal temptations; for I doubt not that, if we could but hear the sighs of hundreds, if not thousands, of young men now dragging out a miserable existence at the various

convict depôts, we should learn that a large proportion of them took their first step towards ruin by listening to the ensnaring conversation of the street-walker. But others urge that, if the law were enforced, it would not remedy the evil altogether, but only drive it into more retired quarters, and that, consequently, but little real good would be done. Now, though I am not so Utopian as to expect that by any means the streets could be wholly cleared, I cannot but feel that it would be a great point gained if we could remove a fearful temptation out of the path of the inexperienced and well-disposed. Both real mercy and the effective administration of justice, both to individuals and the community at large, demand the adoption of the best-framed laws to suppress public immorality.

HOUSES OF BAD REPUTE.

We now turn to the law as affecting houses of bad repute. The 25th Geo. II., chap. 36, provides that, if two inhabitants of any parish paying scot and lot give notice in writing to the constable of any person keeping a house of bad repute, the constable shall go with them to a justice, and upon their making oath that they believe the notice to be true and entering into a recognisance in £20 each to prosecute offenders, legal proceedings shall henceforth be instituted.

The construction of this Act of Parliament indicates great practical wisdom and forethought; such haunts of iniquity might be expected to be found in various parts of the metropolis. Hence, to make ratepayers and respectable inhabitants guardians of the morality of their own neighbourhood was certainly commendable; but experience has shown that the odium arising out of informing against the keepers of such houses has often proved an effectual deterrent to the much-needed *interference*. Experience in the working shows that this Act

of Parliament needs amending ; not that I would take from it one sentence to deprive respectable inhabitants of any parish uniting to set this law in motion, but I would add to it thus : Just as the police now have the right to enter betting-houses, summarily arrest not only the proprietors of such places, but also all persons found on the premises, so I would give the police power to enter houses of ill-fame, arrest keepers, and all persons who might be found upon the premises, and punish them by fine or imprisonment. Surely a betting-house is not a greater curse to the community than a house of ill-fame, and a few arrests thus made would exert a most salutary influence in favour of public morals.

In the early part of the year 1862 I formed one of a deputation to the late Sir Richard Mayne, to complain to him of the grave evils which at that time prevailed at the West End of the metropolis, especially in consequence of publicans and keepers of refreshment rooms allowing their houses to be open nearly all night for the sale of intoxicating drinks, &c. I affirm from personal knowledge, having spent hundreds of nights in distributing tracts in the neighbourhood of the Haymarket, that in no other part of the *civilised world* could there have been found such gross nightly orgies as were there enacted with apparent impunity. Riot, drunkenness, and debauchery reigned unchecked, destroying bodies and souls wholesale, without one redeeming phase. Sir Richard Mayne advised us to memorialise the then Home Secretary, Sir George Grey, to bring in a bill to close all refreshment houses from 1 *a.m.* till 5 *a.m.* His advice was acted upon ; the Right Hon. the Earl of Shaftesbury introduced the deputation, the Home Secretary entered warmly into the subject, and in less than three months an Act was passed, of which the above is the substance.

The result I record from personal observation ; it proved more beneficial than the most sanguine of its promoters could have ventured to anticipate. Further, I am convinced that public morality may be greatly promoted by amended laws wisely and firmly administered.

CHAPTER XV.

THE STORY OF A BLIGHTED LIFE.


Parentage—The Stepmother—Leaving Home—The Mop Fair—The Betrayal—The Downward Course—Making the Acquaintance of a Coiner—Counterfeit Coin—The Arrest—Betraying a Secret—Friendless—The Father's Death—Penal Servitude—Kindness of Prison Officials—Cruelty of Subordinates—The Beginning of Trouble.

IN order to show the way in which young women are introduced, step by step, into an immoral life, as well as the kind of freemasonry which exists among the criminal classes after a certain course of evil-doing, I may quote the following.

Some few months ago the chaplain of one of our convict prisons asked me to secure admission for a woman about forty years of age into a Home, as she appeared to be sincerely desirous of reforming. I complied. After a short time she made the following statement, which I have reason to believe is thoroughly authentic:—

“I was born in the county of W——. My father had served honourably in the army, the last engagement being in the battle of Waterloo; but he was permitted to end his days peacefully in his own country, enjoying a well-earned pension. He was a man of high principle and a good father. I lost my mother at an early age. My father was remarried to a woman who treated me very harshly,

and in consequence I left home when only nine years of age, and was taken in by a maternal aunt as servant, with whom I remained twelve months. I was not allowed, however, sufficient food. Being free from my engagement, I went to a 'mop' fair, and was taken into the service of a farmer for twelve months. I also had several other situations. About this time I found out a stepbrother whom I had never seen before. When about nineteen I made the acquaintance of a foreman tailor, and kept company with him about twelve or fifteen months, and he promised most faithfully to marry me. But, instead of doing so, he betrayed me, and my life was overshadowed with the prospect of becoming a dishonourable mother. Soon after I sought my father, and acknowledged my fault. Our interview took place in his garden. He refused his forgiveness, but said, as night was coming on, I might sleep under his roof, but must be off in the morning before he was up. I complied; went to see my father once more, but had become reckless, and I certainly approached him in a very proud spirit. Our interview only lasted about fifteen minutes; I never saw him after. My course was rapidly downward; and as I now review my childhood's days, I am painfully impressed with the fact that, in all human probability, had my own mother lived to bring me up, there would have been a far different issue. But she was wronged as grievously as a woman could be by a base conspiracy which resulted in the breaking of her heart when only thirty-two years of age, as was afterwards acknowledged by the principal traitor. But the confession came too late, for she had then been in her grave nine years. My course was still downward. I resorted to the street in the city of M——. Six weeks afterwards I met with a man, somewhat casually, in the street. He professed some attachment to me, and I lived with him about nine months. . Soon after he, with great subtlety, showed me



some base money. I was struck with its genuine appearance, and, in order to escape from a life of shame (which I abhorred), I received his instructions how to obtain a livelihood by uttering base coin. There is great art practised by those who obtain their living thus, but as the cause of truth and honesty could not be served by giving details of it, I forbear, simply adding that to persons of damaged character alone is base coin sold.

“I soon had several hairbreadth escapes of being arrested, but, as I became more skilled, I kept clear of arrest for about nine months. Then I was in custody only seven days, for, there being but one piece of bad money found in my possession, the charge could not be substantiated. We continued our career with success for about fifteen months, constantly travelling from town to town, he representing himself as a commercial traveller, and I appearing as his wife. We stayed at respectable but retired hotels, and our expenses at these establishments were always defrayed with good money. About this time one of the admitted weaknesses of my sex oozed out, and I made a confidant of a woman who I had no idea would have betrayed me. The result was our arrest. My male companion was sentenced to two years' imprisonment, and I, through the inability of a good old woman with a very tender conscience to swear positively to me, was discharged. When my male companion had served his term of imprisonment, he cast me off because I had not kept the secret of his occupation inviolate. My course was still downward. On my re-arrest I was destitute, for the expenses of defence had absorbed all available means, and, what was worse, I had a child at my breast. This was in L——, where I found myself without a friend. Sad and conscience-stricken, I was then only twenty-four years of age. As I thought, my only resource was to live by uttering bad coin ; so, consequently, I had to dive into

deeper depths, and find still more depraved persons to get supplies. Three months afterwards I was again arrested, and received one month's imprisonment. This was followed by my discovering the death of my father, of a broken heart, through my conduct. Five months' career, and I was once more arrested, and received eighteen months' imprisonment. I then made the acquaintance of a 'welsher,' and lived with him. We subsequently got married, and lived fairly respectably. He died, and I went back to L——. Here I again met the man who had first introduced me to the business, and I have every reason to believe that he wreaked his revenge on me for making a confidant of the woman above referred to, and the result was five years' penal servitude.

"On coming out of prison on a ticket of leave, two motives induced me to go to L—— again, one being that I might find my child. This part of my career was marked by many strange and varied incidents. God knows I did try hard to obtain an honest living, but failed. Twelve months afterwards I was arrested for the same crime, and received seven years' penal servitude.

"My experience of the chaplains and governors, together with the matrons of the prisons in which I have, unfortunately, been incarcerated, has been that of almost uniform kindness. But the harsh and contemptuous manner with which I have been treated by the subordinate officers of the prison has been the worst part of my punishment; and I solemnly affirm that the want of feeling exhibited by these underlings was altogether unjustifiable and cruel—so much so that my health has suffered irreparably.

"The original cause of my life's wreck may be summarised thus:—A want of proper home-influence and guardianship in childhood, and, at a later period, a want of inflexible adherence to virtue at the time my betrayer made his first base advances."

CHAPTER XVI.

THE RECRUITING-GROUND OF THE FALLEN.

The Population of London—Two Millions of Females—Various Industries—Domestic Servants—Governesses—Dressmakers—Milliners—Advice to Parents—Work-girls—Flower-girls and Orange-sellers—Itinerant Traders—Summer and Winter Work.

THE metropolis, it is stated, contains a population of more than four millions, the majority of whom are absolutely dependent for a subsistence on the exercise of some business or calling. There must be consequently more than two millions of females in London, the majority of whom are, like their male fellow-citizens, dependent upon their daily labour for a subsistence. After deducting from the great aggregate those who are placed in independent circumstances, wives, and young children who are subjects of the care of others, and domestic servants, a very large number still remain who labour in their own peculiar industries to obtain a living. Amongst these are many who struggle most heroically to maintain themselves in moderate respectability by their own brain or handiwork, such as private governesses, with teachers of music and languages. Amongst dressmakers and milliners a small proportion take good salaries, but among the above classes there are many thousands who from year to year struggle most devotedly to eke out a subsistence and maintain a re-

spectable appearance, and these as a rule are hid away from general observation. The severity of their life's struggle is *only known to themselves* and their immediate friends. I am persuaded that benevolence can have no more fruitful field for its exercise than in *searching out* and befriending such persons. A little kindness shown to such would help to mitigate the severity of life's long struggle, and animate many a weary one when almost in despair. Amongst the fallen I have met with large numbers of those who have represented themselves as governesses. It is right to add, however, that these have frequently been found to be incompetent as teachers. In thousands of such cases they have proved to be the daughters of improvident parents who have lived quite up to their income, until adversity or the death of the father has taken place, and such girls have found themselves—possessed of only the thinnest veneer of accomplishments—suddenly face to face with the sternest necessity. The deeply-cherished appellation, “young ladies,” is tenaciously clung to, consequently large numbers of such poor young creatures are led on by the improvidence of their parents to the edge of that moral precipice over which thousands annually fall, influenced by that first temptation.

DRESSMAKERS AND MILLINERS.

For a few months, viz., during what is called the London season, every young woman claiming the above designation, however clever or incompetent, can find occupation in her chosen labour market. Thanks to recent legislation they cannot be worked now night and day. The law in mercy steps in and controls the Court dressmakers even on the near approach of a “drawing-room” or “state ball,” and secures to the

employées better hours for rest and recreation. But when the London season is over all surplus and extra hands are dispensed with until the return of spring. The way these unfortunate *employées* are to subsist from August to March is a problem left to themselves alone to solve. I would shrink from imputing any want of moral principle to milliners and dressmakers as a class, but the fact cannot be denied that a ridiculous pandering to empty pride, by which they may be designated as "young ladies" in a workroom, instead of Mary or Betsy, a good, sensible domestic servant with a comfortable home all the year round and a regular income, is preferred most foolishly, and that they labour like slaves during the London season, and when it is over in too frequent instances resort to dishonourable courses to maintain themselves.

DOMESTIC SERVANTS.

The statistics of Reformatories show that the larger proportion of cases admitted are described as domestic servants. Not that it can be fairly inferred from this that they are less moral as a class than others. The truth is, their calling has peculiar temptations, and thousands annually are dishonoured in the houses in which they serve; sometimes even by their masters, or their sons, and not unfrequently by their male fellow-servants. Domestic servants are unlike ordinary day-workers. Their good moral character is an essential qualification to admission into a respectable household. Hence, when they fall into sin, they too frequently drift rapidly on into the slough of public immorality and lead lives of shame. On the streets of the metropolis and large country towns there are many thousands of such cases at this time.

WORK-GIRLS.

Every morning there may be seen pouring into the City of London thousands of young girls who are employed daily in workrooms. Every variety of character and condition is represented in the great aggregate, but in the whole there is an identity—all adopt the nearest approach to the current fashion of the day according to their means. All display as a rule as much ornamentation as their means permit, in bows, feathers, and artificial flowers. Thousands may be seen streaming into the City daily, carrying their little packets of food—the day's supply. They seldom trudge alone; each one has her own particular female friend, who become mutual confidants. As a rule, these are London-born girls, the daughters of mechanics and labourers. Employment of various kinds is found by these nearly all the year round, but their pay is wretchedly low. Still, they prefer it to domestic servitude, because they secure to themselves their evenings and Sundays to spend as they choose; and this liberty, especially that of going out as they like after the day's work is done, and to associate with any company, leads large numbers of them into immorality. The steps downward may be described thus:—Low wages for long hours of hard toil; liberty to spend their evenings as they choose; the allurements of the music-hall; and the fact that moral probity is not an essential to their calling.

Happily, of late some benevolent ladies have set on foot homes for working girls. Very much good can be done on behalf of these daily workers; not that I think any large proportion of them could be induced to change their calling and become domestics, yet well-devised Christian efforts persistently carried out would, I am persuaded, raise many of these to a higher moral standing.

FLOWER-GIRLS AND ORANGE-SELLERS.

With every day's dawn in our great city many thousands resume consciousness after the nightly repose, ignorant to a great extent of how the day's necessities are to be met, being indeed absolutely dependent on the vicissitudes of the most precarious callings.

If space permitted I could give some curious cases in illustration; but I will confine myself to one.

Nearly a quarter of a century ago, engaged in missionary work, I made the acquaintance of a bricklayer and his wife. Their home presented all the appearance of the direst poverty and wretchedness, and yet the income derived from their joint labours was certainly not less than at the rate of £100 a year. There were two sons who maintained themselves entirely, and also three daughters who, as they respectively reached the age of ten, became bread-winners. Two things I must mention: the parents were notorious drunkards; the mother belonged to the flower-sellers' community, and she brought her daughters up to adopt her own calling. During the summer season she would be at the "Garden" soon after day-dawn, and when her children were infants carry them with her, very much after the custom of all her class. What is called the "stock-money" would be invested in cut flowers, beginning in early spring with primroses and violets, and increasing in variety as the season advanced. Having devised the stock in order to a profitable retailing of it, she would set out, followed by her daughters, to the daily round, crying their varied flowers alternately, so that all the inhabitants of the respective streets perambulated should be acquainted with the fact of their presence, and the "pretty bow pots" they had to sell. Of this family the father died in the parish infirmary, the mother very recently in the workhouse, and two out of the three daughters ultimately became very low unfortunates.

One of these was reclaimed, married a dustman, resumed her former calling of flower-selling, and as she, in the days of her infancy, was carried to the "Garden" herself slung at her mother's side, so her first-born was taken there, and bids fair in due time to adopt the same line of business as the mother.

The flower-sellers in London form a large class; as a rule they are genuine Cockneys, and are generally found to be as blithe and merry, as free from all earthly care, as the richest heiress in the land. They are peculiar in dress, inasmuch as they are generally found decorated with low finery, hair exceedingly well kept, and this badge almost exclusively worn, viz., good sized-aprons made of coarse material, washed to almost snowy whiteness, and well got-up by good ironing. The zeal with which they ply their calling is most interesting; they know all the best points of the metropolis for the sale of flowers for gentlemen's button-holes—the omnibus stations during the day, and the rendezvous of the depraved at night, especially the Haymarket, &c., &c. The easy and affable manner in which they press their sales is very marked.

The reader may remark, "There are no flowers to be sold during the winter, how do these live then?" The question is an important one, for while then there are other branches of business open to them, such as buying hare and rabbit skins, selling cigar lights, &c., &c., many lapse into immorality, and help to form the ranks of the most degraded of the fallen.

I confess that I am not hopeful that by *any means* many of these vendors could be persuaded to become domestic servants; I scarcely ever knew an instance of such a conversion from a wretched mode of life to one of decided respectability; but I think that they may be influenced for good by Christian effort, such as, for instance, the influence which Lord Shaftesbury's kindly interest in the costermongers of Golden Lane has proved.

CHAPTER XVII.

WOMAN'S INFLUENCE.

Extracts from Current Literature—The Effects of Female Unchastity—Their Male Associates—The Prison Chaplain's Testimony—The Importance of excluding Immoral Men and Women from Respectable Society—Pernicious Influence of the Fallen on Society in general.

WOMAN'S INFLUENCE.

“THE influence of the female character is now felt and acknowledged in all the relations of her life. I speak not now of those distinguished women who instruct their age through the public press, but of a much larger class—of those whose influence is felt in the relations of neighbour, friend, daughter, wife, mother. Who waits at the couch of the sick to administer tender charities while life lingers, or to perform the last act of kindness when death comes? Where shall we look for those examples of friendship that most adorn our nature, those abiding friendships which trust even when betrayed, and survive all changes of fortune? Where shall we find the brightest illustrations of filial piety? Have you ever seen a daughter, herself perhaps timid and helpless, watching the decline of an aged parent, and holding out with heroic fortitude to anticipate his wishes, to administer to his wants, and to sustain his tottering steps to the very borders of the grave? But in no relation does woman

exercise so deep an influence, both immediately and prospectively, as in that of a mother.

“To her is committed the immortal treasures of the infant mind. Upon her devolves the care of the first stages of that course of discipline which is to form of a being, perhaps the most frail and helpless in the world, the fearless ruler of animated creation and the devout worshipper of its great Creator.

“Her smiles call into exercise the first affections that spring up in our hearts. She cherishes and expands the earliest germs of our intellect. She breathes over us her deepest devotions. She lifts our little hands, and teaches our little tongues to lisp in prayer. She watches over us like a guardian angel, and protects us through all our helpless years when we know not of her cares and anxieties on our account. She follows us in the world of men, and lives in us and blesses us when she lives not otherwise upon earth.—J. G. CARTER, U.S.”

WOMAN'S POWER AND WORTH.

“When we consider the influence of women in regard to the opposite sex, in the elevation of their affections, in the refinement of their manners, in laying in childhood the foundation of their character, or the formation in youth of their principles—when we consider what vast amount of happiness and joy we derive from their sympathies and presence—when we reflect on the heroism they have displayed, and the self-denials they have practised on man's account—when we remember Grace Darling, who, in the hour of danger which would have dared the stoutest heart to brave, rescued the shipwrecked from a watery grave—when we remember a Florence Nightingale and her noble hand alleviating the pains and bidding away the sorrows of many a noble soldier who had to be borne

from the battle-field (braving every danger of war and disease to heal the sick, and to solace the last moments of the dying)—facts which have caused the tears of reverence to flow, and our hearts to thrill with emotion for woman's worth—when we contemplate any one or all of these things, where is the heart with one spark of feeling in it that would fail to cherish a latent sense, at least of the dignity, the influence, and the loveliness of the female character?"—*Edinburgh Ladies' Own Journal*.

Every observer of the benign influence of a good woman's life will be prepared to endorse the sentiments quoted in the foregoing extracts; and infinitely more might be recorded, illustrating the beneficence of a long roll of female worthies whose lives have richly adorned the history of our race; but how different the case of the female character when allured into the sin of immorality! The consequences appear much greater when a woman of culture and refinement falls away. Immorality soon blunts all the finer sensibilities of woman's nature, clouds her mental powers, and changes her, in too many instances, into as great a curse in unchastity as she proved herself to be a blessing in virtue. The grave consequences usually fall first upon the female. The mind, before virtuous in thought and conception, usually becomes equally active in the pursuit of evil. In hosts of cases, from a life of sobriety down into the depths of the most besotted intemperance; and the poor dishonoured body becomes the subject of maladies so corrupt and fatal as to extinguish the lamp of life ere real maturity of years is attained.

The fallen woman's influence on others is worthy of the most serious consideration. Their influence on the world is inevitable. Society may exclude them and those who consort with them from its pale on moral grounds, like the lepers of old were excluded on sanitary considerations from

the general community. It is the same to-day as when the inspired writer penned the Book of Proverbs three thousand years ago. The identity in effect is marvellous. Bad men demoralise the virtuous and unsuspecting; and they, by a strange but not inconsistent retribution on the sex who first injured them, soon begin to inflict mental, moral, and physical evils most relentlessly on every youth and man they can allure into the depths of their sin.

Not long since I was passing through the gloomy corridors of one of our metropolitan prisons in company with the excellent Ordinary. There were many prisoners awaiting their trial. It was just the hour when visitors were allowed to see unconvicted persons. Standing against the grim iron grating which separated friends from prisoners there stood several flashily-dressed females whose style of attire indicated their character. They were talking to young men of evidently respectable origin. The Ordinary, who has had much experience, said, referring to the females standing there, "These are the characters who bring young men here." Just about the same time a young man was tried at the Central Criminal Court for robbing his employer of £150, and it came out in the course of the trial that up to the period immediately preceding this grave offence he had enjoyed the full confidence of his employers, and that worthily; but in an evil hour he had made the acquaintance of several bad women, and in their company he squandered the amount stolen in one short week. Thus, within one month he was ensnared, became a thief, was robbed of his peace of mind, sacrificed an honourable and comparatively lucrative situation, and was proclaimed to the world by the public press a convicted criminal.

It matters not what is the social status of the parties, the influence is alike baneful in all through every rank. Fallen women have, by their influence, driven innumerable victims into prison and penal servitude. They have also, by the

mere natural course of dissipation, hurried multitudes into untimely graves, and amongst these neither wealth nor rank has been able to claim immunity from the dread effects of immorality. Not many years ago a young nobleman entered upon life bearing an honoured title, in which he might have formed one of a long line of noble ancestry, and bequeathed to posterity not only a magnificent inheritance but an honourable reputation. Unhappily, however, he was drawn into the vortex, and ere he had reached his thirtieth year passed away into a dishonoured grave, whereas he might, if he had pursued a virtuous course, have graced the coronet he was born to wear.

In summarising the baneful influences of the immoral, it must be borne in mind that it is not seen only in the individuals, but also in society in general. No human being can live simply for himself; every man and woman may affect those around them for weal or woe, and, consequently, every member of a civilised community proves either a blessing or a curse. I hesitate not to affirm that, just in proportion as fallen women are allowed to carry on their demoralising calling, so the evil effects will, in the very nature of things, be manifest in the ruin of individual youths and men, and also that society itself will, at least indirectly, share in the blighting influence which they exert wherever they are allowed to pursue unhindered their destructive calling.

CHAPTER XVIII.

SUICIDES.

Male and Female—Probable Causes—Statistics—Found Drowned—Suicidal Mania—Drowning, the Woman's Choice—Unsuccessful Attempts at Self-destruction—Kindness of Police—From the Church to the River—The Leap from the Bridge—Floating down with the Tide.

SUICIDES, unhappily, are of very frequent occurrence in this country. The facts supplied by the Report for 1876 of the Registrar-General, together with the police reports of the metropolis, serve to throw considerable light upon this painful topic. The former gives the number and mode by which 295 persons succeeded in their cruel designs upon themselves, while the latter record the number of persons, viz., 416, attempted suicides, who were arrested in the metropolitan police district and the City. But evidently a large number of suicides escape entirely the cognisance of the coroner. In other cases open verdicts are returned, such as "Found drowned," &c., while many lives are sacrificed by persons who throw themselves into tidal rivers and are carried down to the ocean, where all trace of them is lost.

It is a remarkable circumstance that more men destroy themselves than women. Probably in both sexes some of those who succeed are impelled on by what is called the "suicidal mania." I presume that the disproportion

can only be accounted for by the fact that the weight of business care rests heavier on the man than on the woman. Life's great commercial ventures are theirs, with all the animating or depressing results which attend them. No human mind can conceive the severity of life's fierce struggle in our day of sharp and relentless competition, or know the number of those men of the highest honour and probity who are tried and tempted. The causes which urge on to suicide are exceedingly varied. The great cause in men is reverse of circumstances, and the blasting of long-cherished hopes of success. Females appear to be urged on by a more emotional, predisposing cause. It is a remarkable fact that drowning is the usually selected mode by women. Females, when encouraged by the moral support of those to whom they are attached, will struggle through any difficulty, and there is little fear of their attempting their lives, while, on the other hand, when dishonoured and deserted they soon contemplate, and frequently effect, self-destruction.

It is urged by some that very many of those who are arrested for attempting suicide never really mean to do so, but employ it as a desperate means to secure notoriety or obtain some personal advantages by awakening sympathy on their behalf. Possibly that may be the case with some, but in the larger proportion of instances where suicide takes place, or only the attempt be made, it is the result of a great moral wrong by which they hope to escape dreaded consequences.

It is a cheering fact that in the metropolis, during 1876-7, only about one-sixth of those who attempted their lives succeeded in their cruel designs. It is justly due to the vigilance and humanity of our police that so many were saved, and I most gladly bear my testimony to the zeal and sympathy exhibited by the various members of the force. Not unfrequently I have known

men save lives at the risk of their own. Our canals and docks, as well as the River Thames, have frequently been selected by poor unfortunates in order to carry out their miserable designs upon their lives. Burdened with a sense of their sin, deserted by those who at one time professed the deepest attachment for them, spurned by society, and tormented by the sting of conscience, they terminate the short span of life by suicide.

The following extract was written by my friend, "A. W. I.," after we had spent a night in the prosecution of missionary work at the East End of London:—
"Turning at right angles from the notorious Highway is a foreboding and gloomy descent, known as Old Gravel Lane, where a high and frowning wall bounds one side of the way, while the other borders the never-ending dock warehouses; still lower down may be seen an iron swing bridge. Cold and damp and gloomy, beneath, lies the deep and slimy stream. In the still dead of night the whole scene has a weird, unearthly look, worthy of the regions of the lost; no sound disturbs the stillness, save the monotonous ripple of the water, which tells at once its depth and dread unrest. But the one echo most familiar at the midnight hour was the heavy plunge of the poor despairing and distracted suicide, followed by the gurgling of the cruel waters as they close over and drown the body of yet another poor 'unfortunate' hurried from this world—it may be to one more dreadful still. This bridge was looked upon and its existence verified. On its dreary summit stood a policeman, posted there through the long hours of darkness to frustrate the design of the would-be self-destroyer. This watch is kept in consequence of the well-known uses of the bridge, so notorious has it become, and so well is it known even to the magistrates at the East End. There stood the man patiently watching, ready to ward off death from

those who sought it, and a doleful and weary task it seemed. 'Look at that opening in the railings,' he said, in reply to a question; 'only the other night, in spite of the watch, a girl forced herself through that gap in an instant, before I could prevent her; but I caught her, though, just in time.'"

I have had some considerable experience in dealing with the cases of attempted suicides, and am decidedly of opinion that many instances of self-murder may not only be prevented by the exercise of timely vigilance, but that very many of those saved may be made good members of society just in proportion as Christian sympathy is exhibited at the opportune moment, in illustration of which the following facts are subjoined :—

Many years ago there might have been seen a poor and depressed-looking young woman wandering about at the western boundary of the metropolis. It was Sunday evening. The church bells were calling Christian worshippers together. She wandered into the Lock Chapel. The Rev. Capel Molyneux was the preacher, and she told me some time afterwards that there was no comfort for her in what he said. I am sure that if she had remained to the close of service, and then made her case known, she would have received from him wise counsel and immediate practical help. She left the church before the service was over and walked up the Harrow Road, scarcely knowing whither she went. She soon reached the spot where the canal runs parallel with the road, and despair having reached its culminating point, she plunged into the water. By the good Providence of God a police constable was near, who, at the risk of his own life, jumped in and rescued her. A few days, and she was placed in a Home, and thus being set free from the causes which goaded her on to attempt her life, she cheerfully applied herself to industrial pursuits, and during the eighteen years I have known her she has never attempted her life since.

One of the most pitiable sights I ever witnessed was that of a poor young woman in a West-End hospital who had, in a fit of desperation, flung herself over Waterloo Bridge. It happened that she struck one of the buttresses, and then glided into the river. Providentially, at the opportune moment, a boatman passing saved her from destruction. She was not more than twenty-one years of age, and assuming that surgical skill could restore her poor fractured limbs, she would, even then, be crippled for the remainder of her life.

Not long since my attention was called to a young woman in a metropolitan prison charged with the crime of attempting her life. I received her on her discharge by the magistrate. She told me that she had been prompted to the crime by the pressing circumstances of the moment. I have no doubt but what ladies can give good reasons for the adoption of every freak of fashion, as it oscillates from one extreme to another. I trust I shall be pardoned for trespassing upon this delicate ground even for a moment. I am prompted simply to show that the long dresses of the day do possess one advantage—not that I imagine that the adoption of the peculiarity was to serve as the case in point. This poor young creature wandered down to the water-side, and said she scarcely knew how she got into the Thames ; all she knew was that she felt herself being borne along with the tide. She was nearly a quarter of an hour in the water, sustained, as she afterwards explained, by her long dress, and was finally saved by a strange but friendly hand when on the very verge of eternity.

But help is not always at hand. Among the many painfully eventful cases and scenes which have passed before me there is one, that of the remains of a dead unfortunate lying in a parish shell in a church vault near the Thames waiting for identification. The sight was

painfully suggestive. The lips sealed in death could make no revelation as to her name, her early connections, the story of her childhood, the cause of her first misfortune, or the overwhelming incidents which had hurried her on to lay violent hands on herself. A few hours before and she was as attractive in bright living youth as she was then repulsive in grim death. Probably she was never identified. Lost absolutely to her kith and kin. A little professional attendance—gazed at for a moment by the coroner's jury in discharge of their legal duty—certified for burial—carried to her grave without a follower or a friend! It is a painful fact that many poor unfortunates attempt to destroy their own lives, and this fact should excite the sympathy of the benevolent on behalf of a class too long neglected and too often hastily condemned.

While this book was in the press a girl only seventeen years of age, the daughter of respectable working people, was engaged as a domestic servant near Oxford Street. Her master induced her to go with him to a dancing academy. Her vanity being flattered, she went. He succeeded in his diabolical design on a promise to marry her. Soon after, finding that he was married, she was so affected that, poison being within reach, she committed suicide. The coroner, in censuring her master, said that although he was not guilty in the eye of the law of the death of the deceased, yet morally he was. To speak plainly, he murdered the girl by his base treachery. In the day of the world's great assize many will rise to judgment who have been driven on to suicide by the base conduct of unprincipled men, and to the unprincipled the crime of real murder will be brought home to a certainty, with consequences not now contemplated.


CHAPTER XIX.

TRAFFIC IN BODIES AND SOULS.

Continental Morals—God's Prohibition to Sin—An Early Wreck—
Decoyed to Belgium—Temporising with Vice—The Thin End
of the Wedge.

IN some Continental cities the vice of immorality is subject to police regulation, and just in proportion as the prescribed regulations are observed, the sin is allowed to go on unmolested. In the year 1866 I went to the Continent especially to inquire into the working of the system in one of the gayest cities of Europe, and on my return, although requested to report the result of my observation, I declined to put on record the revolting details of a system which, while it may secure some few external advantages in favour of public morality, yet saps sound morals and ruins multitudes. I do most deeply regret that the thin end of the wedge of this degrading vice has been allowed in England, and that the hand of our gracious and beloved Sovereign should ever have been called upon by the advice of her Ministers to sign an Act which assimilates police regulations here to those in force on the Continent. As a professed Christian country, both rulers and people should recognise God's prohibitions to sin, and not attempt to regulate by legal enactment that which God in His wisdom has entirely prohibited.

In the dens of iniquity on the Continent, the young



women may be found of many nationalities. The market has to be supplied, and there are those who cater for it. One instance will be sufficient. Not long since I found at a refuge the wreck of a fine young woman. Her physical powers seemed exhausted, her nerves shattered. Her conscience had been trampled under foot. Her story was a painful one. Her only surviving parent, a respectable woman in Hertfordshire. Unfortunately the girl was not tractable; parental control was resisted. She came to London, casually made the acquaintance of a French woman, a career of vice was suggested to her as offering the promise of a life of luxury and happiness. Soon after she was loitering outside a large railway terminus. A man—a foreigner—respectably dressed, spoke to her, and told her he could get her a situation on advantageous terms in Belgium. She accepted the offer, was taken to a *café*, there introduced to a foreign woman and an Italian girl. Within twenty-four hours she was shipped off to the city of A——, and soon found herself consigned like a mere slave to the keeper of a den of infamy. At that point her vanity was met; she was supplied with what appeared to be costly apparel. Idleness, plenty, with every indulgence, even to occasional carriage drives, opened up to her a sort of fairy life; but time rolled on, and she soon found that in every way she was the degraded sport of the vicious and brutal. She would have returned to London, but was penniless—nay, more, deeply involved in debt. No money passed through her hands. By the adoption of a diabolical clause in this system she found herself enthralled thus. From entering the *café* in London she became a debtor *ignorantly* to the owner of the vile establishment where she then was. A debtor and creditor account had been opened in her name. Her travelling expenses were charged to her account—board and lodging, her clothing, her carriage drives, and

even sham jewellery, and that at the most exorbitant rates. Consequently, it only required a little sophistry on the part of those who had her in their grip to say to her, "Pay your debts and you are free." However, this freedom could not be easily obtained. Her experience was painful to a great degree, and not her experience alone, but also that of her companions. Sickness overtook her, and she was removed to a hospital. The police visit this hospital every morning to take back to these shambles as many as may have regained their health. On her discharge she resolutely declined to return. By some means she had secreted a little money, with which she made her way to London, came to me, and is now reconciled to her mother, restored to society, and, I trust, to a better frame of mind. It is a grave mistake for any nation to consent to temporise with sin on the ground of expediency. What God condemns we should also condemn, and frown down relentlessly every form of iniquity, while cherishing Christ-like tenderness towards those who are sorry for their sins.

We live in a day when it is fashionable to have what is called "Congresses and Conferences," national and international. Would it not be well at some future international conference on social questions to have this festering social wound probed to its very depths in order to the application of wholesome remedial measures?

CHAPTER XX.

DWELLINGS AND MORALS.

Dwellings and Morals — Overcrowded Rooms — Demolition of London "Rookeries"—Labourers' Cottages—London Apartments—Common Lodging-houses—Report of Commissioners of Police—The Deputy's Experience of a Common Lodging-house.

THE logic of facts indicate a very close connection between dwellings and morals. Where bodily health is neglected there is not so much hope of a good development of either the mental or moral constitution. The question, therefore, as to the contributaries to this low state of condition is important. It cannot be questioned that house accommodation has very much to do with the formation of habits of decency and pure living. In the experience of the last twenty-five years I think I have visited every kind of dwelling provided for the labouring classes, both in rural districts, country towns, and the metropolis. Among cottage dwellings I have seen very many samples of most defective bedroom accommodation—so defective, indeed, as to render the cultivation of sound morals altogether out of the question. Especially is this the case with young girls who, in consequence of intimacies occasioned by incommensurable rooms, lose entirely that sense of modesty and shame which is one of the designed fortifications of female morality.

The same applies to the dwellings of the poor in many country towns, but more especially in London, where, in tens of thousands of instances, the families of the poor are literally packed together during the hours of night. The following case will illustrate this. I knew a man and his wife who lived with six children in one room, which had to serve for every purpose for the entire family. Its measurement was not more than seven feet wide and fourteen feet long. And lest this might be thought an exaggeration, I append the following extract from the London *Daily Chronicle*, August 17th, 1878, in confirmation :—

“At the present moment a large block of buildings in the East of London, among the poorest, the dirtiest, and the most dilapidated in the metropolis, is rapidly being emptied of its occupants, by order of the Metropolitan Board, and in the course of a few days the nest of courts and alleys bordering on the Mint, and bounded on the north by Royal Mint Street and on the east by Dock Street, will be in the housebreakers' hands, and London will know them no more.

“To visit these horrible dens even now, when more than half the houses are empty, requires a strong stomach. What they must have been when the occupants swarmed three families to a house, with not more than the same number of rooms in each house, is beyond one's imagination. Some of the courts are honoured with poetic names, such as Garden Court, Rose Court, Cherubim Court, and Maypole Court; but there is about them little else that is either poetic or picturesque. Take Shorter's Rents as an example. It consists of a passage about eight feet wide, thirty yards in length, and a dozen or so of houses on either side. The houses consist of three rooms each, one above the other, and communicating by means of a dark tumble-down staircase, worn out of shape at every

step. There is not a whole pane of glass in the place, and the roof looks ill able to stand a heavy shower of rain. In the ceiling of the first story there is a significant bulge, and a corresponding depression in the planks of the floor above. Instinctively we avoid this spot as dangerous. Not a vestige of paint is to be seen on the woodwork of the doorways, at all events within the height of a man's shoulders. Constant passing to and fro has long since worn it away, and the landlord knew his tenants too well to spend money in a coat of paint. Not one of these rooms is more than eight feet square, and yet in each a whole family—father, mother, and children, some of the latter perhaps grown up—have existed for years. None of these houses had a separate water-supply, and a tap in the wall outside was used by the people in common. Of the sanitary arrangements in other respects it is almost impossible to speak. Few of these houses had back yards; and as for dustbins, not one was to be seen. In these characteristics Shorter's Rents was not singular."

With respect to country cottage dwellings, it is to be hoped that the liberal policy of many country landlords will influence others to make the much needed improvement in homesteads for agricultural labourers and their families. Of late years much has been done in this direction, and the improvements will be followed with good moral results. Happily, in the Parliamentary Session of 1875 an Act was passed having reference to "artisans' dwellings," by which power is given, in London, to the Metropolitan Board of Works to acquire dilapidated dwellings, or such habitations as may be found to be defective as dwellings for the poor, and to rebuild the same on good sanitary plans, also securing suitable accommodation to working people on moderate terms.

If the degraded are to be raised to a higher standard of morals, Christian philanthropists must not rely merely on

giving them good advice, but must provide them with all possible material aid, suitable dwellings being of primary importance.

COMMON LODGING-HOUSES.

Until the year 1851 common lodging-houses were absolutely left without the surveillance of the authorities altogether. Any number of persons might be crowded into one house, irrespective of health, sex, or age, and the legislative interference of July, 1851, was only brought about by the ascertained gross evils which then existed in London and many country towns.

All comers who could pay their threepence or fourpence for a single bed, or sixpence or ninepence for a double bed, were welcomed by the owners of these hotbeds of disease, dirt, and vice; and the Act of Parliament referred to, as well as one bearing date August 4th, 1853, must be regarded as measures indicating good practical benevolence on the part of those who promoted these wise measures. Still very much is left to be desired.

EXTRACTS FROM THE REPORT OF THE COMMISSIONER OF POLICE OF THE METROPOLIS FOR 1869.

Common Lodging-houses.

The Act for the well ordering of common lodging-houses has now been in operation since the year 1851, and has been attended by most beneficial results.

Before this enactment the evils existing in the lodging-houses of the poor were beyond description. Crowded and filthy, without water or ventilation, without the least regard to cleanliness or decency, they were hotbeds of disease, misery, and crime. Under the operation of the Act the evils attending such houses have been in great

degree removed or abated. It must, of course, be a work of time to establish a complete system of supervision, and there will be need of constant vigilance to maintain it, but a vast amount of improvement, sanitary and moral, has been already effected. The most important provision for the prevention of evils which arise in lodging-houses not controlled by law is the establishment of a system of registration.

The Act directs that every house used as a common lodging-house shall be duly registered, as being in conformity with certain regulations in respect of space, ventilation, and provision for cleanliness and decency.

These regulations are made by the local authority, and subject to the approval of the Secretary of State.

The accommodation given in registered houses consists of clean beds and bedding, well-ventilated and limewashed sleeping-rooms, kitchens, &c., and plenty of water for sanitary purposes, &c.

During 1876 the Police Report states eighty-four deaths have occurred in the common lodging-houses; of these seventy-two were sudden deaths. In addition, several other cases of illness have been dealt with, principally the result of privation and intemperance. The registered houses are steadily increasing and improving; and I may here remark that among the multifarious duties of the police there cannot be a more legitimate one.

Captain Harris, Commissioner of Police, reports that 23,000 persons live in common lodging-houses.

I have recently ascertained the following facts from one who served as "deputy" in a common lodging-house not far from Holborn.

The house contained eight moderate-sized rooms. The ground-floor was arranged as a kitchen or general sitting-room, for the use of all the occupants of the house. A

good coke fire was kept continually burning night and day, also a plentiful supply of hot water, for the immediate use of the lodgers, with appliances for the people to cook their rashers of bacon or beef-steaks, *when they could get them*. The lodgers would amuse themselves in various ways. Poor women would do a little washing or sewing; while the men would enjoy their pipes, conversing generally in reference to their daily experience of small dealing, begging, &c., while others would while away an idle hour with a game of cards or dominos. Sometimes the monotony of the evening would be dispelled by an extemporised concert, the musical part being arranged and provided for by lodgers in possession of concertinas, fiddles, tin whistles, &c. My informant tells me that the songs were sometimes of a very sentimental character, such as, "Mother, kiss me in my dreams," "Gipsy's Warning," &c. At times the language would be very bad, especially as night wore on, and those who were disposed to drink, and could get it, advanced towards a state of drunkenness.

In the very nature of the case children staying with their parents would have their ears polluted by the filthy torrents of the more vicious and degraded. This house had beds provided for forty persons, thirty arranged for single people, and five for those who represented themselves to be married.

On the first-floor there were fifteen beds for single men, the second-floor for single women, while those who described themselves as married were placed at the top of the house. Admission for accommodation to this establishment was secured simply by the ability to pay fourpence per night for men, sixpence for single women, while to regular customers a shilling was charged for a double bed. Assuming that all the beds were let throughout the year, the rentals derived would amount to over £300 per annum. The female occupants of this rendezvous

were principally girls who resorted to the streets at night, and no supervision was observed by those in charge of the house about the occupations of any of the lodgers, payment alone being the essential to admission. I have ascertained that during the six months my informant was there, there was no religious service conducted of any kind—Sunday or week-day. When lodgers were in a state of prosperity, there would be more drinking on Saturday nights and Sundays than at other times. The description of this establishment would apply in general to all in London. I may add they abound in the neighbourhood of St. Giles's, St. Luke's, the Mint, and at the East End of the metropolis.

Some few years ago, one of the most forlorn of creatures, who required infirmary treatment, came to me from St. Luke's parish. A matron having told me that she was in a bad state of health, I took her myself to St. Luke's workhouse. The authorities treated me with *superlative politeness*, but declined to admit the poor girl, saying that if she had slept in the parish one night they could take her. As it was, this piece of parochial red-tapeism shut her out. Her condition was such that no decent coffee-house keeper could have taken her in. She suggested that I should give her the money for a bed at a common lodging-house in Golden Lane. Not being able to secure to her a legal settlement in her own parish otherwise, I complied with her request, though with great reluctance. Instead of giving her the money, I took her myself to this nightly shelter. At the door there sat a civil elderly old woman, who told me that the girl could have a bed for sixpence. I paid the money, and thus secured to the girl a resting-place, such as it was, for a few hours, so as to be able to debit St. Luke's with her case. The old woman then said, "You can get her what you like to eat next door." I therefore proceeded a few steps and

found one of the dingiest of London chandler's-shops. As I entered the door, the strong odours of the vendor's merchandise met me, indicating his multifarious stock of eatables. The owner seemed to be doing a good ready-money business, and it was perfectly wonderful to see the assortment he could supply for even less than a shilling. I was so interested in the business as to patiently wait amongst the numerous customers until it came to my turn to be served. The girl had bread enough for supper and breakfast, together with tea, sugar, a bit of butter, cheese, and a rasher of bacon, all for less than a shilling. And so my poor charge returned to the lodging for that one night, with all her wants supplied at an infinitesimally small cost.

There were such peculiarities in the case as to render it an absolute necessity for me to shelter her where I did on that one night. The next day St. Luke's parish authorities were compelled by legal process to pass her into the infirmary. When recovered she was admitted into a Home, and ultimately sent to service.

It is only right that I should state most distinctly that within the last few years city missionaries and private Christians have gained access to many of the common lodging-houses of the metropolis, and that, especially on Sunday evenings, suitable religious services are held for the occupants. Of course the attendance is perfectly voluntary. Further, that I should bear testimony to the effectiveness of these services, as evidenced by the reclamation of many poor young women. The pressing need for evangelistic effort amongst these poor and depraved people should serve as a loud call to Christians to put forth more effort, so that, as far as it is practicable, the Gospel of the grace of God should be proclaimed at least weekly in every common lodging-house. I need only add that it is a work demanding not only untiring patience and zeal, but also great courage, combined with much discretion.

CHAPTER XXI.

HAS IMMORALITY INCREASED OR DECREASED ?

Population of the Metropolis—Continued Increase of Population—
Weekly and Annual Estimate—The London Streets—Public-
houses and Music-halls—Daily Influx of Visitors—Railway
Termini—Public Improvements—The Board of Works—The
Press—Missionary Agencies—Need for Extended Effort—The
Provinces—Military Centres—Paris.

HAS public immorality increased or decreased in the metropolis during the last twenty-five years ? Before proceeding to express an opinion upon this subject, it is desirable to bear in mind a few facts respecting the metropolis of the British Empire, now containing within its radius 4,000,000 of inhabitants, with an annual increase of about seventy-five thousand souls, or by the annual addition of such a place as Chester or Norwich, York or Hull.

Since the year 1850 about 1,250,000 inhabitants have been added to London. From the report of the superintendent of police for the year 1869 it is ascertained that the total length of the streets and roads patrolled by the force was 6,708 miles. In the report of 1876 it is recorded that during that year 226 new streets and three new squares were opened and handed over to the police for care ; that they extend over 36 miles 1,074 yards ; or,

to illustrate this addition to the heart of the great British Empire, a number of houses were erected in one year which, if placed in a single line, would have reached from London to Reading. It is further reported that since 1850 1,247 miles of new streets have been added to the metropolis; and that at the close of 1876 there were 4,151 houses then in course of erection. These facts cannot fail to impress the thoughtful mind with the magnitude of the ever-growing city.

From the Post Office London Directory it has been ascertained that at the close of last year there was a vast increase of music-halls, casinos, and dancing-rooms, nearly all of which have been established since 1850, and experience has proved that their influence is most antagonistic to morality. There are also public-houses and gin-palaces in the metropolis, which, if placed side by side, would extend from Charing Cross to Chichester, a distance of sixty-two miles, with liberty to ply their pernicious trade nineteen and a half hours out of every twenty-four on week-days, and eight hours every Sunday; further, the development of our great railway systems brings many thousands of persons into London daily, not only from the suburbs, but also travellers from a distance, amongst whom may be found men of all nationalities; and, judging from the extent to which some of our great railway termini are infested by unfortunates loitering in their immediate proximity, it is beyond all question that this modern means of bringing a great influx of travellers into our midst is too frequently accompanied by great moral mischief.

It may be doubted whether at any period in the history of this world civilisation and luxuriousness obtained such heights as in our own day. We are continually reaping the advantages arising out of endless inventions and improvements; but there is a reverse to this—namely, an

unparalleled race for living in such style as to enable people to outstrip each other in luxuriousness of dress and manner of life, and, as a consequence, every day painful instances come before the public of parties totally ruined on these quicksands. This state of things exerts a very powerful influence on the minds of thousands of young men who ought to be married and settled contentedly in life. Remind them of this, and they have a reply at hand; their means are not equal to the extraordinary demands upon them in consequence of the modern luxuriousness of the age. They therefore prefer to lead a lonely life of bachelordom and spend the whole of their income upon themselves. Referring to this matter, I would remind the reader of a most important correspondence in the *Times* newspaper some years ago, under the heading of "A Belgravian Mamma's Lament," in which it was shown that in consequence of the expensive habits of the day, men of moderate income too frequently abstained from marriage; and one such case was cited by a correspondent who said his income was only £500 a year, and that he would have been glad to have married and settled, but the young lady the object of his affection gave him to understand that to maintain her in the style in which she wished to live an income of £2,000 per annum would be necessary. The writer showed that he could belong to a club, live in chambers or at one of our palatial hotels, and enjoy his liberty on his income; adding with peculiar frankness that he could also bestow his favours upon any of the frail members of the opposite sex he chose, and with care close every year with a small balance in his favour. It is affirmed that during the last quarter of a century there has arisen in the metropolis a host of influences antagonistic to the promotion of public morality.

It is fair that the reverse of the above should now be presented to the reader. It is an unmistakable cause for

thankfulness that our lot has been cast in the days of good Queen Victoria, whose personal influence has been always exercised in favour of thoroughgoing morality. Especially is this manifested in the purity of Her Majesty's Court; and it was strikingly indicated when an officer in the army, high in rank, was dismissed the service ignominiously by her in consequence of one gross act. Such a prompt and severe exercise of authority must have proved most impressive to the mind of every English officer.

There have been during the last quarter of a century many great physical improvements made by the Metropolitan Board of Works which have resulted in some good moral effects; for instance, when, in order to the construction of New Oxford Street they cut through the heart of the once notorious St. Giles's; also when Wentworth Street, in the East of London, with its pestilential dens, was rased to make way for Commercial Street, &c.; when the worst dens of Westminster were demolished to make way for Victoria Street; and further also when our civic authorities, in their usual public-spirited manner, decided on the construction of Holborn Viaduct, behind which lay Field Lane and its adjacent slums, in which were harboured thieves and harlots in large numbers. These physical improvements may serve as illustrations of other great works in the metropolis out of which good moral results have arisen.

Nor should the influence of the Press be overlooked. Our daily London Journals have, during the last twenty-five years, spoken out in the most frank and fearless manner, in favour of morality. Writers, whose names are unknown to the world, have held up to general contempt men whose moral delinquencies have been brought to the light of day, in such a manner as must have made them, and creatures like them, writhe under the severe strokes

of their literary lashes. At the same time they have done much to excite pity and call forth substantial help to the betrayed and dishonoured. In this way the support of the public Press has exerted an important general influence for good.

Attention is now drawn to more direct influences for grappling with public immorality. All honour to the Christian pioneering spirit of the then Lieut. Blackmore, R.N., and the late Mr. John Vanderkiste; and also to the volunteer missionaries, very many of whom are unknown to the church or the world by name, but who have in the spirit of their Master gone out at night into the streets to "seek and to save" the lost. The midnight meetings which have been held in London have been followed by good results; the Female Mission has contributed; and the Homes have been most useful in welcoming the reclaimed, and helping to convert those who, while in their sin, were curses to society, and also to themselves, into useful and honourable members of the community. It is a cause for great thankfulness that in our day there is a rapidly increasing missionary spirit on behalf of outcast women; and these combined influences and agencies are telling most unmistakably on the great moral stain which mars the character of this great centre of the British Empire.

During the time I have been engaged in this mission of mercy I have read and heard quoted some most remarkable statistics as to the number of fallen women in the metropolis; some have set them down at 20,000; others, even thirty years ago, as high as 80,000. I question the accuracy of either extreme, nor will I venture an opinion as to the approximate number myself; suffice it to say there are very many thousands in the metropolis, but they are so scattered, and during the day many of them so hidden away in their haunts, as to render reliable enumeration out of the question. But when consideration is directed to

the fact that London has, during the last twenty-five years, increased with almost incredible rapidity, I maintain that outcast women have not increased in anything like proportionate magnitude ; further, the fact has to be considered that in many of the new parts of the metropolis the streets at night are comparatively free from the corrupting influence of fallen women.

In conclusion, I beg to suggest that all who desire to promote the public morality of this overgrown city, should feel that, in order to the promotion of that end, it is their duty to unite in active effort to suppress vice. Parents and guardians may do much by making homes bright, cheerful, and attractive to young men, and in training girls to be useful wives, instead of showy and expensive toys. Ministers of religion have a tremendous power in the promotion of morality amongst young men, by the formation of mutual improvement societies and kindred associations, by which they may do more to encourage youth in well-doing out of the pulpit than ever they can achieve to the same end in it. Much may be done by the establishment and energetic working of associations for the suppression of public immorality by the enforcement of existing legal statutes. Christian enterprise may be extended *ad infinitum*. City missionaries, Scripture-readers, female missionaries, and volunteer workers should be encouraged to extend their influence to every form of evil. When these combined efforts are employed with something of the intense zeal with which commercial men accumulate wealth, then it will be seen that public immorality yields perceptibly before the united labours of Christian church and other benevolent agencies.

THE PROVINCES.

While I am of opinion that public immorality has not increased numerically in the metropolis in the same ratio the increase of the population, there can be no doubt

that it has greatly increased in many provincial cities and towns. Liverpool, Manchester, Bristol, and Birmingham present sad examples; also most of our popular watering-places, such as Brighton, Scarborough, &c., &c. The question may naturally be asked, What are the special causes of this great and rapid increase of wickedness?

First, an unparalleled increase of national wealth during the present century.

Secondly, undoubtedly there is an unparalleled thirst for pleasure and luxuriousness of living in this age, which is not conducive to the advancement of good morals.

Thirdly, the whole kingdom is infested with caterers ready to provide, as a matter of business, public amusements for the people. Hence in all our large towns there are gorgeously-fitted-up music-halls, with their usual demoralising accompaniments, which do so much to promote the spread of wickedness. The argument usually employed in favour of these places is that they provide wholesome recreative amusement for the people. The assertion is a base and mischievous falsehood. They frequently provide fortunes for their owners, and lead to complete wreck and ruin those who frequent them.

It should be generally known that all such places must be re-licensed annually, and it should also be known that the evils of these places may be greatly curtailed by the united action of the respectable inhabitants of any town.

OUR GREAT MILITARY CENTRES.

It is not necessary here to enter into a discussion of the arguments adduced for or against the existence of our great standing army. It only remains to draw attention to the fact that wherever a military depôt is established, there speedily follows the gross evil of prostitution. Nor can it be wondered at. Many thousands of young men are brought together in high physical condition.

As a rule, they are very illiterate, precluded from the rights and privileges of the marriage state, and exonerated to a great extent from the penalties of immoral conduct. A powerful army may or may not be a national necessity. It certainly is a most expensive part of national machinery, and it exists greatly to the detriment of the moral welfare of multitudes annually.

PARIS AND ENGLISH GIRLS.

There are some thousands of English young women at all times in the gay city of Paris, such as governesses, young persons engaged in houses of business, domestic servants, &c. These young persons are exposed to *many moral perils*. It is a great cause for thankfulness that God in His kind providence has disposed the heart of an English lady to devote herself to work for the protection of her fellow-countrywomen. I refer to Miss LEIGH, whose labours are reported to be attended with great success. May God raise up and direct other Christian philanthropists to labour in like manner in those continental cities where at present there is no friend to whom strangers can turn for counsel and help in the hour of sorrow or temptation.

A promising effort is contemplated in

THE GIRLS' FRIENDLY SOCIETY.

Objects of the Society.

The object of the Girls' Friendly Society is to bind together in one Society ladies as Associates, and working girls and young women as Members, for mutual help and assistance in leading pure and useful lives.

The need of such help for our young maidens is universally acknowledged ; and those who have been trying to give this help as isolated individuals will most fully appreciate the increase of support afforded, and power gained, by many being bound together in a common work.

Facilities for obtaining employment and training to fit for it, help and rest to the sick and tired, social gatherings, encourage-

ment to habits of thrift, rewards for faithful service, instruction, both religious and secular, means of innocent and wholesome recreation, are all parts of the true friendship offered by the Girls' Friendly Society, and it is offered to working girls of all classes, in the shop, in the factory, in domestic service, or at home.

Every person kindly disposed towards young working girls must hail with thankfulness this addition to the already existing agencies designed to promote the weal of virtuous girls while passing through the critical period of youth. The movement appears to have been inaugurated exclusively by members of the Church of England. All honour to them! But the work undertaken is so vast, and girls will surely be found belonging to every section of the Christian church. It therefore appears to be a cause of regret that the association is not undenominational, and so organised as to admit amongst its workers the friends of young girls belonging to every section of the Christian church who may be found willing to work for the advancement of one common end, viz, the protection of young virtuous struggling girls, irrespective of sect or party. Happily, however, the Metropolitan Association, whose objects are similar, is based on *unsectarian* principles.

LOW WAGES.

Bargain-hunting is one of the commonest occupations of the day, and people in general pride themselves on the discoveries they make of the cheapest marts, and the purchases they secure to themselves, irrespective of the slightest consideration respecting the price paid for the toils of those who produce such bargains. The low prices paid for needlework, except where more than ordinary skill is required, too often places the worker between two fearful evils—semi-starvation on the one hand, and immorality on the other as an auxiliary means of support.

CHAPTER XXII.

DOMESTIC SERVANTS IN THE METROPOLIS.

The Estimated Number—Where do they come from!—Their Peculiar Temptations—Probable Number of Changes of Situations in the Metropolis during the Year—The Need for Additional Well-Regulated Servants' Homes.

THE Registrar-General, in a recent report, estimated the number of domestic servants in the metropolis at no less than 250,000 persons. This, it is presumed, includes every female employed as a domestic, from the veriest little drudge up to the best qualified and most respectable household servant. It is a remarkable fact that the most efficient and respected members of this great industrial class are reared in the provinces. I have observed that the daughters of country labourers and very small farmers supply those who make the best domestics. Of course there are very many striking exceptions to this rule.

One of the commonest topics of conversation amongst employers is the faults and follies of domestic servants, and without doubt their failings are painfully numerous. Amongst them are very many who are too fond of dress. They may be described as great spendthrifts in gratifying their senseless vanity, and during the present high rate of wages they are painfully improvident. Very few, comparatively, are careful enough to save a portion of their

wages annually, which they might well do. Assume the average wage to be £12 per year, it will be seen that to these 250,000 persons there is an annual payment of three millions of money which servants have to dispose of in the purchase of clothing, to support themselves while out of situations, render occasional help to aged parents and needy friends, to meet the expenses of the monthly holidays, &c., &c. I am certain that employers who care for the real welfare of their domestics cannot give them more valuable counsel than that which relates to the expenditure of their earnings. Domestics in very many cases have good opportunities for laying by portions of their earnings to provide for the day of affliction and adversity.

The temptations of domestics are numerous and peculiar. Many thousands of them fall into immoral courses every year; and too many, by a few rapid strides, pass from the position of respectable domestics to public fallen characters. Their temptations are various. Not unfrequently depraved masters and grown-up sons are the cause of their fall, and I have had numerous cases brought under my notice of unworthy guests who have so far forgotten the respect due to their host and hostess as to take the opportunity of dishonouring an unsuspecting servant girl who has fallen before some cunningly-devised flattery or bribe. Again, the custom of allowing servants to go out for a holiday every month is fraught with great temptation, for in too many cases young servants have no respectable parents to whom they can go. In such instances the day is spent in pleasure-seeking; much money is expended, evil companionships are formed, and many girls fail to return to their situations at the prescribed hour, and in consequence lose their places. It is surprising the large number of these silly girls who form courting attachments with soldiers, spend their holidays and money

with them, and are afterwards betrayed into sin by their influence.

It cannot be too widely known that a soldier is not held legally responsible for the support of his illegitimate offspring. Hosts of servants are brought into trouble by these infatuated attachments to soldiers, and soon drift on to a life of public shame. In summarising the temptations to which servants are peculiarly liable, one should in particular be mentioned. Assume that the great majority of our domestics belong by birth to the provinces, and take into consideration that on an average these 250,000 persons keep their situations six months each, it will be seen that 1,326 change employers every day in the year. Where do they go? Some few have their own homes to resort to, others the homes of kind-hearted relatives and friends; but an enormous proportion have to resort to lodgings, frequently in the houses of charwomen. They are under little or no moral control. The charges are exorbitant. The surrounding influences are frequently degrading, and in many cases to a fatal degree. I have no desire to palliate the faults and follies of domestic servants. They are too often foolish, self-willed, careless about their employer's interest and comfort, and consequently unmindful of their own real welfare. But, on the other hand, the fact must not be concealed that mistresses are often hard and capricious, and refuse to give their domestics even the shreds of character which might help them to obtain other employment. These misguided young women get disheartened, and imagine that their case is hopeless, and consequently yield to the first temptation that assails them; and in a little while they are found swelling the ranks of the fallen. The responsibility of mistresses is very grave. Faithfulness should not be wanting in warning foolish girls, and when giving them characters their faults

should be stated ; at the same time, their redeeming traits should be set forth as fully and fairly as possible. I have seen many poor servant-girls just on the verge of despair through some trivial fault, and only saved at the opportune moment by persistent investigations as to redeeming characteristics.

Undoubtedly vice is often prevented by guarding the virtuous against threatened evils ; and in relation to domestic servants, I believe that very much may be done for them by the establishment of well-regulated

SERVANTS' HOMES.

Already there are many in the metropolis, but there is room for a large increase of such resorts for domestics while out of situations, and I do not know of a greater service that ladies can render to the cause of morality than to promote the establishment of such places, and to see that they are efficiently conducted. They should be made reasonably attractive. Success will in a very great measure be dependent on the suitability of the matron in charge. Sound practical piety and good common sense are in such workers an indispensable element, blended with firmness and sympathy, so as to enable the matron to successfully perform her duties. The terms for inmates should be by weekly payment, and where possible made inclusive of board as well as lodging, and at such charges as would meet the bare expenses. Let such homes be greatly increased, virtue will be encouraged and promoted, and the true old proverb well illustrated, 'Prevention is better than cure.'

CHAPTER XXIII.

THE TRAINING OF PAUPER GIRLS.

Parliamentary Returns on Pauperism in England and Wales, 1878
—Pauper Female Children under Sixteen Years of Age—
Pauper Female Children in the Metropolis—The General Cause
of Juvenile Pauperism—The Future of Pauper Girls—The
Boarding-out System in Relation to the Moral Results of
Pauper Training.

FROM the last return presented to Parliament it appears that in England and Wales there were 51,437 pauper children, of whom about half were girls. In the metropolitan district it appears that there were 13,035 pauper children. Of these at least 7,000 are females; further, that in the metropolis, exclusive of the above, there were 310 children imbeciles, while there existed in England and Wales 713, thus showing that nearly half the imbecile children in England and Wales are to be found within the radius of the metropolis, a fact which must necessarily excite serious consideration as to the causes for the very exceptional proportion of these pitiful creatures. Again, the estimated population of the metropolis is one-sixth of England and Wales. To deal only with round figures, 4,000,000 in London, and 24,000,000 in the whole country, showing there is one-fourth of all the pauper children in London alone. This fact is also suggestive of a somewhat strange social

problem—which is left in part to the reader to solve—viz., that in the metropolis, where there is the greatest concentration of wealth, and also the direst poverty, the most fertile field for labour of every kind, and where wages are the highest, also where charity flows more freely than in any other part of the world, pauperism abounds out of all proportion. A few of the causes may be suggested. Probably the condition of health of those who live daily in a state of extreme poverty in wretched dwellings, and whose children are, so to speak, nearest to the Union, form a considerable proportion of those who become chargeable to the parish authorities. Again, it is a painful fact that a large proportion of such waifs are offsprings of grossly improvident or intemperate parents, while very many are illegitimate children who are deserted by their parents. Doubtless, just in proportion as intemperance and immorality prevail, the proportion of children will become pauperised, and have to endure all the indignities of such a condition, which as age increases becomes more apparent to them, and when the time arrives to commence the real work of life the struggle begins with far less advantageous prospects for them than others. Especially is this the case with female children.

I do not doubt that parish authorities are actuated by very kind feelings on behalf of children committed to their care. Their diet, their clothing, and sleeping and sanitary accommodation, in many instances, render them much better off than if they had been left in their former miserable homes. In addition to which they have provided means of instruction quite sufficient to educate them for the sphere in which, by future honest industry, they may hope to live comfortably. Judged by results, however, after the parochial authorities have done all in their power to train pauper girls, the measure of success is not very assuring.

Such is the verdict of experience.

Some years ago I had the pleasure of having frequent conversations with a clergyman engaged in visiting the schools of metropolitan workhouses, and he referred especially to one in the West of London, and enumerated sixty cases where girls had been sent from that establishment, nearly every one of whom became an immoral character. This he accounted for from the fact that in those days young girls were in continuous contact with old pauper women, which resulted in the most demoralising effects. Since then an important step in the right direction has been taken. In the metropolitan districts separate establishments have been formed for children with beneficial results, but still such training is open to great improvement. Pauper children being in very many instances born under less favourable moral circumstances than others, need more careful training in childhood to fit them for the duties of life—especially the girls, who, in common with their sex, need support and guidance. Hence I feel constrained to recommend what is now called the

BOARDING-OUT SYSTEM.

On the ground of cost, if the estimate is made inclusive of all expenses, little pauper girls might be placed out in families of labourers and artisans almost as cheaply as they can be sustained in district schools. To this it may be objected that such children would be far more exposed to unkindness. Under proper female visitation, however, the danger of ill-treatment would be greatly lessened, while the advantages would be incalculable if such children were judiciously placed out. Let the "pauper taint" be entirely removed; adopt them as far as possible into private families; like other children, let them attend ordinary elementary schools; give them a chance of

awakening affection in the hearts of those under whose care they may be placed ; let them know something of the real joys of home life ; and especially let the girls have the opportunity of creating home loves for themselves.

Notwithstanding all the modern appliances of our district parish schools, a large proportion of girls trained in them drift on to a life of immorality, and too often form the lowest section of outcast women, a fact which has come under my notice with painful frequency. I believe that if the boarding-out system had a fair trial, in the course of a few years it would be seen that a much larger proportion of these poor girls would become good moral members of the community—probably at no greater cost to the parochial purse than at present, while the moral gain would be incalculable.

To show the importance with which this subject is now being regarded by the public, the following extracts from a leading article in the *Times* newspaper, of September 11th, 1878, is appended :—

“ Among the greatest perplexities of a rich and benevolent people is the question what to do with the class called ‘ pauper children.’ The difficulty arises from national wealth and philanthropy, and is enhanced by the presence of those two qualities in combination.

* * * *

“ Those of our readers who recall a once famous controversy between one of the most experienced of Poor Law Inspectors and the late Mrs. Nassau Senior, will remember that this was the view of Poor Law officials generally in past times. Mrs. Nassau Senior represented a school of innovators who asserted that the associations of a district school can no more purge away the taint of pauperism than do years of decent prison life the tendency to a criminal career. According to them, the only hope

for an hereditary pauper is to engraft him on the stock of ordinary self-supporting family life. A boy or girl nurtured in pauperism, if obliged to live a life which is not a pauper's life, and at the same time one which in the nature of things he can continue when an adult, may forget his pauper instincts and be reclaimed to society. Trained in a pauper school he remains a pauper. He cannot be always a public schoolboy, and when he leaves the district school, according to these sceptics, he relapses naturally into the only career which he has seen adults pursuing.

“The new doctrine made way quickly for a time, but after a brief trial given by favour of Mr. Stansfeld to the boarding-out system, the Local Government Board grew fainthearted in its patronage. At the first glance it might be supposed, from a summary of a Parliamentary paper in our impression of Monday, that a reaction was now setting in, and that the authority of the Board was about to be used once more in aid of the system. Dr. Mouat, well known as a Local Government Board Inspector, and Captain Bowly, have reported to the Board very strongly in favour of the home and cottage system of educating the children of the poor, or rather paupers. The plan, however, which they approve is not at all the same as that of which Mrs. Nassau Senior was the energetic exponent. Dr. Mouat and Captain Bowly advise that pauper children should live in families, but in families formed out of themselves, and that they should still be trained in central schools. The present district schools would cease to exist, at any rate as boarding schools, and so far be broken up into what the authors of the report describe as ‘mixed families’ and ‘separate families.’ At first the children, boys and girls, would be placed by the dozen or score in a ‘mixed family,’ under the charge of a hired house-mother, or dame. At the age

of ten the boys would be transferred to 'separate families,' limited in number to twenty-five or thirty, under a house-father and house-mother. The girls might, at the discretion of the managers, either be left after the age of ten in the 'mixed family,' or removed also, though in smaller groups, to a 'separate family' under a house-mother. In the families, 'mixed' or 'separate,' the children, according to this scheme, would have special provision made for the improvement of their physical state. This Dr. Mouat and Captain Bowly consider a matter of primary importance for the regeneration of an hereditary pauper. Schooling proper would be conducted, for boys and girls together, in a central village school. Some approximation to home life might be possible among bodies of a dozen or twenty children. Above all, the physical needs and idiosyncrasies of boys and girls—marred, it is assumed, with all sorts of hereditary taints—could, Dr. Mouat and Captain Bowly appear to think, be consulted with more discrimination in a household of a score than in one of some hundreds.

* * * *

"On the other hand, every sort of industrial training would be possible by the combination of the several groups in an educational centre. The cost of twenty or thirty establishments might, indeed, be somewhat greater than that of what this report brands as the 'barrack system.'

* * * *

"But, taint or no taint, we agree with Dr. Mouat and Captain Bowly, as we agreed with Mrs. Nassau Senior and her friends, that the accumulation of several hundreds of children, whose earliest association is with a workhouse, is very likely to foster among them an unhealthy habit of looking backwards and forwards to that as a starting-point and goal."

CHAPTER XXIV.

MARRIAGE IN RELATION TO MORALITY.

Well-assorted Marriages—Marriage conducive to Morality—"Sowing Wild Oats"—Evils of Ill-assorted Marriages—The Divorce Court—Honourable Engagements—Incentives to Purity of Life and Honest Enterprise in the Unmarried.

THERE is an inseparable connection between marriage and morals. I do not affirm that all married men are moral, nor would I wish to intimate that all unmarried men are immoral; but every careful observer of moral progress must admit that just in proportion as marriage is honourably observed, so individual and national morality is promoted. History has stamped the sacred compact with its approval; Holy Scripture says marriage is honourable in all; and universal experience alike sustains the verdict. The experience of extensive work amongst the Friendless and Fallen for many years has convinced me that well-assorted marriages should be everywhere encouraged; while, on the contrary, wherever this divinely-appointed compact is neglected or degraded, **THERE** vice, discord, and misery will issue forth like a destructive torrent.

The worth of marriage as an institution may be seen as universal history is scanned. Wherever it has been most observed, there not only individual and family happiness has been most apparent, but even national prosperity

has been most promoted. Its observance is the foundation-stone of all social happiness and well-being; on the other hand, where it has been perverted even indirectly—for instance, when men have entered into the sacred compact simply because the object of their affection presented merely personal attraction—such unions fail to render marriage the joy they anticipate, and rather prove it to have been a mere transient infatuation, to be displaced at times by intense disgust, or even cruelty, desertion, and immorality. When third parties interfere unwarrantably, and try to divert true affection between the young, and make marriage a mere convenience to advance the worldly prosperity of either, or to gratify some whim of family pride, the result is equally undesirable.

These facts were deeply impressed upon me some years ago. I was engaged distributing tracts after midnight in the neighbourhood of the Haymarket. I had some for gentlemen. I offered one to a loungee who seemed to be enjoying his cigar; he was in a communicative mood, and addressed me as near as possible in the following language:—"It is very good of you to come out here at this hour and look after poor girls and give us tracts, but do you think I would be out here if I could marry?" and then, referring to his father, he said, "My governor don't care what I do" (alluding to moral delinquencies), "so long as I don't marry except as agreeable to him." This is a specimen case, and the life such young men live is described as "sowing their wild oats," plainly meaning that they may plunge while single into all kinds of excesses, often until the best part of young life has passed, and when the power to love purely and strongly has been undermined by vicious courses. The nuptial knot may ultimately be tied; but under such circumstances it can merely yield the fruit of a wretched convenience, or gratify some miserable family vanity, while

too frequently the vows made "to love, honour, and cherish," are not felt to be of any binding power whatever.

There are many thousands of such young men similarly placed to the character above referred to, and the revelations of our Divorce Court serve to illustrate in a most painful manner the desecration of the marriage vow, and the way in which multitudes have been led into the commission of sins most offensive to God and ruinous to the best interests of society. The commonly-accepted distinctions of marriage—namely, that social rank should be observed, are consistent enough. The literate and the illiterate are not likely to be happy together for any length of time, and where there is any great disparity of age between the parties neither happiness nor morality is promoted. But this I suggest; that young men should have it faithfully pointed out to them that marriage is the state to which they should look forward, and that friends and guardians should be prompt to recognise consistent attachments, and to show their approval of suitable engagements.

Young men should be taught to *respect* and treat with *honour* their affianced; and young females also should be counselled to observe with all faithfulness the promises they make. Flirtations, as well as trifling with each other's affections, should be frowned upon by friends and guardians with unmitigated severity.

There is nothing more calculated to inspire the young and enterprising to laudable effort at self-help, or more likely to aid in the formation of moral integrity, than the encouragement given by his relations and friends to the choice he has made; and it may be said with equal truth that nothing is more desirable to stimulate a good honest young maiden to the acquisition of those acquirements essential to make a useful and devoted wife, than the expression, by those around her, of their approval of a well-advised engagement.

It is highly desirable in every rank of society that the young of both sexes should look forward to an honourable engagement and a happy marriage ; against such no man can justly raise an objection, for it is God's own ordinance. And with a view to its perfect and legitimate enjoyment, it should be shown that both mental and moral purity—purity of body and mind—is most essential. Especially should young men exercise the power of self-control, and allow the ultimate happiness contemplated in the longest engagement or the most deferred marriage to act as an additional incentive to purity of life and freedom from all immoral connections, however brief or infrequent.

CHAPTER XXV.

ORGANISATIONS FOR THE SUPPRESSION OF PUBLIC IMMORALITY.

The Parochial Association of St. James's, Piccadilly ; St. George's, Hanover Square ; St. Ann's, Soho ; St. Martin's-in-the-Fields, and St. Jude's—The Provinces—Efforts to Promote the Rescue of the Fallen—Hints for the Promotion of Virtue.

SCRIPTURE, reason, and experience show the importance of enforcing laws for the maintenance of public order, and the protection of the good and weak against the designs of the lawless and cruel. Indeed, generally, the welfare of the public is dependent on the enforcement of wisely constructed legal enactments.

A strong belief in the propriety of the above led me, many years ago, to the conclusion that the laws on our statute books designed for the suppression of public immorality, as well as those framed to punish all persons found making a business traffic of immorality, should be rigidly enforced, and I am more than ever impressed with the necessity for the employment of such repressive measures. Objections have been urged against this policy by many well-meaning people, who have expressed the belief that reclamatory measures alone should be employed. Generally these advocates are unwilling to apply their own

theory when robbed of their own property or wronged in any way which could be rectified by an action at law.

My opinion is that the law and the Gospel should be vigorously employed, at the same time if not by the same parties. Infinite good has been achieved by the use of moral and spiritual weapons, and very much good has also been accomplished by the use of legal measures wherever they have been discreetly and persistently enforced.

About eighteen years ago an Association was formed at the West End of London, comprising the parishes of St. James's, Piccadilly; St. George's, Hanover Square; St. Anne's, Soho, and St. Martin's-in-the-Fields. During the time of the vigorous working of that Association about one hundred houses of bad repute were closed, and a large number of women who were found loitering for immoral purposes in the leading thoroughfares of the neighbourhood included in the Association were arrested. The sitting magistrates of Marlborough Street Police Court adjudicated on many cases of street-walkers brought before them, and a large number of those who kept infamous houses were prosecuted at the Middlesex Sessions; and on the principle of "honour to whom honour is due," special mention should be made of two gentlemen whose zeal was most conspicuous in the work of that society, viz., Mr. Dolby and Mr. Downes.

More recently an Association has been formed in the neighbourhood of King's Cross, under the presidency of the Rev. J. N. Andrews, Vicar of St. Jude's, Gray's Inn Road. In one year eighteen houses of bad repute were closed in that district. I am persuaded that amongst the most merciful measures which can possibly be adopted is for those interested in the suppression of public immorality to exercise the sterner measures of the law so that they may be employed simultaneously with the milder

means set forth in the Gospel of Christ, designed to win back into the fold those who have strayed out into the wilderness of sin and iniquity.

Individual enterprise *can achieve but little* in the enforcement of laws for the suppression of public immorality. *There must be united action.* The greatest prudence is necessary, as well as untiring zeal. Such associations should be composed of clergymen, ministers, and all respectable inhabitants, so far as they can be induced to league themselves together to war against public immorality.

THE PROVINCES—EFFORTS TO PROMOTE THE RESCUE OF THE FALLEN.

There is happily in our day an increasing desire on the part of Christian philanthropists to work for the rescue of poor outcast young women, and from the large number of applications addressed to me, I observe the desire to reclaim as many as possible from the depths of sin and misery, and in some parts of the country societies are being formed for the specific purpose, and I hope that the day is not far distant when every town infested with any number of these poor women will have its association for the attainment of this merciful end. The arrangements can be very simple. The clergy, ministers, and Christian people should forget their little denominational differences, and unite for the promotion of this merciful mission. The existence of such an organisation should be made known, as far as possible, to every fallen woman, so that when the voice of conscience leads to sorrow for sin, penitence should know where to turn. An immediate welcome should be given to such, and these, after a few days' probation, should be drafted off to a reformatory asylum at some distance from the scene of their

former wickedness. There are many institutions willing to accept such at moderate payments towards the expenses of such cases. By these means the most beneficial results may be anticipated.

HINTS FOR THE PROMOTION OF VIRTUE.

Vice, public or private, is best checked by the promotion of virtue. There is infinite wisdom in the old saying, "An idle mind is Satan's workshop." Those who have studied the workings of the human mind most carefully will be prepared to admit the above; hence, with respect to promoting virtue in the young, it is suggested that they should be trained to lives of thoroughgoing industries. In support of the above, everywhere wickedness prevails—most where there is the least occupation. There is but little sin during the day right in the heart of the City of London, while even during the same hours it abounds in the large districts of Pimlico and Chelsea. The cause is at hand; in both cases human nature is the same, but in the City of London men's hands and brains are filled with works, while in the foul stained districts referred to, vice abounds. Why? In the latter idleness abounds, and in consequence bears the baneful fruit of iniquity. Work is not a curse. It has a time-honoured history. Idleness is one of the results of our fallen and corrupt condition.

CHAPTER XXVI

PRACTICAL SUGGESTIONS FOR TRAINING THE YOUNG.

Obedience—Truthfulness—Industry—Literature—Dress—Orphanage—Temperance and Morals—The Sabbath—Holy Scriptures.

I CANNOT close this small volume, illustrated as it is with so many painful facts, gathered out of a long and extensive experience, without offering some suggestions as to the training of the young. On the intelligent and painstaking discharge of this duty hangs the weal or woe of every child. Among the many thousands of wrecked characters with whom I have been brought in contact, hosts had been grossly neglected from childhood. Their lives have shown most markedly the want of the qualifications I presume to enumerate.

OBEDIENCE.

Obedience evidently lies at the very root of moral culture. Before children can walk they may be accustomed to obey, and in proportion as the habit is wisely and judiciously enforced from the earliest possible period, it becomes easy on the part of the child to submit. Great care should be exercised that the obedience demanded from the young is perfectly free from that despotic tyranny which sometimes is manifested, and which does so much to excite actual rebellion against authority.

TRUTHFULNESS.

One of the commonest failings with the young is to prevaricate, often arising from the intense natural desire to secure a ready gratification for mere whims. If this habit is allowed to go on unchecked, it will soon develop into the regular practice of deceit, and not unfrequently lead to such immoral circumstances as secret assignations. Hosts of young girls have taken their first step downward into the lowest depths of moral degradation by continual acts of falsehood, and especially in making appointments with evilly-disposed persons and deceiving their guardians and friends in reference to them.

INDUSTRY.

One of the best helps to the formation of a truly virtuous and honourable character is the thoroughly grounded habit of industry, no matter what the social status of the child may be ; whether compelled by the force of circumstances to toil daily for bread or otherwise, the young should be trained to work. This does not involve necessarily the resorting to menial labour. There is a dignity even in manual labour for daily bread, and there is a pleasure in pursuits carried on by the mere exercise of the mind or intellect, by those whose wants are all supplied by a more than ordinary kind Providence. A wide field of usefulness is open to the benevolent by the varied sorrowings and sufferings of our fellow-creatures.

LITERATURE.

This is pre-eminently a reading age, and as a man may be known by the company he keeps, so men and women may be fairly morally gauged by the books and papers they read. Many of the novels of low class literature

are proved to be pernicious falsehoods, arranged to meet the foolish fancies of the young, who are led on and influenced by the plots of each, until they themselves are unfitted to labour in order to acquire honourable positions by patient well-doing, hoping that by the magic wand of fortune, as is so often represented, they will become successful heroines.

Low class novel-writers and fortune-tellers are among the most mischievous members of any civilised community. In the interest of the young, the utmost care should be exercised in providing healthy, moral, as well as interesting books for ordinary reading.

DRESS.

The subject of dress is considered of the utmost importance by young people. An unwise indulgence of every freak of fashion may form the habit of extravagance in a young girl, so that in after life, if unable to continue the gratification, a subtle tempter may employ the propensity in order to the accomplishment of the basest designs. The love of admiration is more fully developed in the female than the male, and it is a disposition which needs the most careful controlling. The counterpiece is the teaching of good common sense; as a matter of discretion, however, care should be taken, in matter of dress, that young girls are not kept so far behind the current fashion as to render them conspicuous, for whenever this is done, as soon as authority can be thrown off, they will hurry to the opposite extreme, even though it may involve them in the greatest moral danger.

COMPANIONSHIP.

In the rearing of the young, it must never be forgotten that there are irrepressible desires for companionships, and

further, that these will elevate or degrade; hence the obligations imposed on parents and guardians to recognise this fact, and seek to supply the want by surrounding them with suitable companions.

ORPHANAGE.

It is a sad loss to a girl when bereft of her father, worse when deprived of both parents, but in hosts of cases worse still when she loses her mother. If a widowed father remains single, the home is destitute of the wife's guidance and the untiring love of the mother. If he re-marry, in too many instances mutual jealousies between stepmothers and their stepdaughters soon rob the home of its naturally designed attractiveness, and young girls are too often expelled just at that period of their life when the protection of home becomes the most important to their moral welfare. Thousands of poor young women have come to me and pleaded for help, whose short histories revealed gross neglect on the part of their fathers, and subtle cruelties on the part of their stepmothers. Increased practical sympathy is needed on behalf of motherless girls.

TEMPERANCE AND MORALS.

The badly-disposed are rendered worse by the inflaming influence of intemperate habits, and not unfrequently strong drink aids the base design of the seducer; and certain it is that where profligacy prevails, indulgence in the use of strong drinks is also prevalent.

Theatres and public-houses are always found in close proximity; dancing-saloons, music-halls, and casinos are always furnished with attractive drinking-bars.

Train the young to the wholesome and common-sense principle of strict temperance, and they will be saved, as

long as they practise the principle, from one of the most powerful and insidious snares of the day.

THE SABBATH.

There is a strong tendency in our day to the secularisation of the Christian Sabbath. Doubtless it is one of God's most merciful and wisest arrangements for the good of mankind. Sabbath desecration may lead to the indulgence of every form of evil, while the due and intelligent observance of the day must lead in the direction of the truest morality.

THE HOLY SCRIPTURES.

Truly "the entrance of Thy Word giveth light," and no uninspired counsels can give such words of wisdom to the young as those handed down to us by St. Paul when he said to Timothy as follows: "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

Wherever the Holy Scriptures are reverently read, an increased desire may be seen manifested for the culture of all moral and spiritual improvement. Let it be realised that the natural tendency is to err, and that the universal obligation imposed on Christian parents and others is to patiently train them day by day to obedience and truthfulness, in the fear of God and acquaintance with God's Word, and true virtue may be acquired as set forth in the Divine oracles.

APPENDIX.

LONDON STREETS IN 1878.

DATING as it does from the year 1851, and treating many phases of the great social blot upon our national character, it is but natural that in perusing this work the mind of the reader, as well as the writer, should revert to the moral condition of London in 1878. Now, as then, the locality is identified with certain stages and conditions of immoral traffic, and in speaking of the pursuits and practices, certain prominent districts must be alluded to. The opinion has been expressed that at no distant period London will be improved off the face of the earth. Undoubtedly, during the present century, a marvellous material transformation has been effected in our overgrown city, and there is considerable force in the remark so often employed respecting these changes—"What would our grandfathers say if they could only come to life again?"

On the north side of Temple Bar, where, a few years ago, a crowded cluster of courts and alleys of wretched houses, filled as a rule with miserable tenants, and amongst them not a few whose honesty and virtue *was not above question*, together with Shire Lane (which was, as I can well recollect, one of the worst rendezvous of the fallen), have all gone, and on the site thereof is rising fast what may be termed a concentrated temple of justice. What has become of the fallen women who dwelt here?

Travelling on westward, is Wych Street, with a history, to say the least of it, of a most questionable character, and Holywell Street, with its past doubtful repute, where the vilest literature was sold, and where also it is feared the traffic to some extent is still carried on. Not long since I attended a midnight meeting on this spot, where Hungerford Market formerly stood. My friends and I traversed the whole neighbourhood round. It now abounds with gin-palaces, cigar shops, supper rooms, restaurants, and cafés. For the occasion a café was engaged, soon filled with the right class of young women, and the Gospel of the grace of God proclaimed to them with great earnestness.

Still progressing westward, where, till recently, stood the well-known

NORTHUMBERLAND HOUSE.

On this spot I recently had a conversation with a poor young woman. She described herself as a milliner and dressmaker, and most gladly worked for her support whenever she could get employment, but in the slack season, when families were out of town, as was the case then, necessity (according to her statement) forced her to seek the wages of iniquity.

The Haymarket, where at one time honest and worthy agriculturists brought their produce to dispose of. For many years past this locality has at night presented a painful illustration of the Scripture, which says, "One sinner destroys much good." As I have said before, the Haymarket and its locality at night is a foul blot upon our civilisation, to say nothing of our boast of being a Christian nation.

I recollect the disreputable vagaries of a band of young noblemen, who had their leader, so as to illustrate the Scripture quoted. He, in particular, had a splendid inheritance

and a noble title, which together might have been used for high and laudable purposes, instead of which he and his companions delighted in the society of low men and vile women. The common public-houses of the neighbourhood of the Haymarket were liberally patronised, and consequently the great and continued carnival of vice was introduced and established. This spot, unhappily, still retains its bad character, and may be regarded as one vast high altar on which many thousands of bodies and souls have been sacrificed at the shrine of gross immorality. Noble and menial have been among the victims as well as the betrayed, the cunning, and the crafty. Multitudes have been impoverished, while pot-house keepers, proprietors of cafés and cigar divans have reaped fortunes, but not wealth upon which heaven's blessing could be expected.

In very truth, bad as the spot now is, I can affirm that there is a decided improvement. The police authorities have done much. Amended legislation has also contributed in a very important measure. The Press contributed also, and Christian missionary effort has been attended with a blessing.

CHARING CROSS AND PARLIAMENT STREET.

Some years ago a gentleman whom I knew well was spoken to in the latter street by a poor unfortunate. He was a good practical Christian. He did not make an inquisitorial investigation only into her case without relieving her, but assisted immediately, took the address of her lodgings, and saw me the next day, with a request that I would go and talk to her. I did so, and found her cohabiting with a poor, miserable, broken-down shopman, whose vices cost him his character and employment. He had resorted to low music-halls as a comic singer and clown—they were literally half starved. I advised them to

separate, the young woman to enter a home, and he to try and retrace his steps to honest employment. This proposal was met by a firm and decided refusal by both of them ; they loved each other, they had suffered together, and come what would, they were determined not to separate. I then proposed marriage. They agreed ; but there was the common difficulty, the question of ways and means. The gentleman referred to helped them to help themselves. The marriage was celebrated at one of the churches in Westminster.

The husband ultimately proved himself an honest fellow. He worked his way up with a most noble courage, and the last I saw of him, some three or four years back, he had established himself in business as a house decorator. His wife proved true and faithful, and as their union was not blessed with children, they adopted a poor little waif when on the verge of that torrent which sweeps so many down to death, under the designation of infanticide. Proceeding south-west under the shadow of Westminster Abbey, with all its glorious ecclesiastical history, used to be Pye Street, Duck Lane, Pear Street, and other avenues bearing corresponding names. I well remember in my earliest days being escorted on Sunday evening by a good city missionary, to conduct a religious service in Duck Lane. In those days the whole locality presented the reverse of an aristocratic neighbourhood. It was one of our Metropolitan moral cesspools. The hardest, and a few steeped in the direst poverty, dwelt there. There was a weird appearance about the place. Moreover, strangers passing through the streets might reasonably exercise prudence, and not unnecessarily expose their watches and other valuables, lest by any cunning sleight of hand they might lose them. The enterprise which characterised the construction of Victoria Street, let in more light, better air, and a marvellous increase of Christian agencies, well

designed to remove ignorance, to check crime, and generally to produce good results. It may be unknown to many readers that in this locality there stands the ever-frowning walls of a prison, solely for the punishment of delinquent women. About ten thousand are incarcerated here annually, and about eighty per cent., directly and indirectly, through intoxicating drinks. I rejoice to speak of the very successful work of the chaplain, who is aided by a band of ladies of rank and wealth. Some time since they contrived an ingenious mode of doing good. It is customary, on the morning when prisoners are discharged, to send them out without a breakfast. These ladies have so arranged that when prisoners are set free they shall be met just outside, provided with a meal, and advised with as to their future steps, and I know that this effort is crowned with considerable success. Many are reclaimed thereby who would be lost entirely. A little further westward, and where but a few years ago there was much unoccupied land, now stands Victoria Station, and amidst the excitement and bustle of arriving and departing trains, carriages, cabs, and omnibuses, gorgeously fitted up gin-palaces, cafés, and magnificent hotels, may be found sauntering, night after night, a horde of fallen young women, ever on the alert to ensnare the unwary. I confess my unqualified surprise that the railway officials here and elsewhere do not insist on these characters being removed from their premises. By doing so, at least in a measure, much vice would be prevented.

And westward still, past Chelsea Hospital, and farther on through a mixed neighbourhood of what may be termed Old Chelsea, brings us to what until a year ago was one of London's most attractive pleasure resorts for persons of both sexes of questionable morals, viz., Cremorne Gardens.

Happily, despite the sophistry of counsel to secure a

renewal of licence, together with the failure of attractions to satisfy the peculiar tastes of the vicious ; notwithstanding the flaring advertisements in the daily papers describing the unprecedented and unrivalled attractions which the high, public-spirited proprietor had arranged for his patrons and patronesses ; and even notwithstanding the high-spiced notes of special reporters in these daily papers, Cremorne failed. Its last lessee became a hopeless bankrupt, and the place, after proving for many years a snare and a curse to the young, was finally closed, and close by a most devoted evangelical clergyman has erected a church, and on the very site of Cremorne he is trying to erect a mission-hall.

With respect to this once charnel-house, I know, from the experience acquired by observation, the mischief wrought here. One case must suffice.

Two young men, natives of Germany, robbed their employers, were allured to Cremorne with their pockets well filled with ill-gotten gold. I can easily understand how they would be charmed with the appearance of what seemed to be a genuine fairy scene. The gardens tastefully laid out, brilliantly illuminated at night. The dancing circle led by a spirited band. The tastefully shaded groves to wander in. The intoxicating drinks sold in every part. Youth and beauty (aided by rouge and cosmetics), all combined, with the very nature of things, to deceive and destroy.

These young men soon spent their ill-gotten money ; then, conscience-stricken, held a council in a house of ill-fame close by, where the money had been squandered. They agreed to commit suicide, a pair of pistols were procured, and in that abode of infamy they simultaneously shot themselves ; one fell dead, the other only seriously wounded. He who murdered himself rushed unbidden into the presence of his God to receive judgment, the

other was tried for being accessory to his companion's self-murder, was convicted, and was sentenced to a long period of penal servitude.

Thanks be to God that the course of events has transpired to close this horrid place. Within the last twenty-five years building operations in the neighbourhood of Cremorne have been carried on with great spirit, and what with the evil influence of Cremorne, the Argyll, and similar places, very many of the newly-erected houses were at once devoted to bad purposes, so that at nightfall, when Cremorne was not patronised, hundreds would hurry down to the last-named place of amusement in hansom cabs, while some would be conveyed to their popular resort in broughams.

Proceeding eastward, from Tottenham Court Road, *via* Euston Road, a few weeks ago, I was invited to a midnight meeting, held in a schoolroom just off King's Cross. Sixty-three poor women were soon gathered off the street. A simple repast, to which the guests did justice, and the religious service commenced. Mrs. Miller was the chief speaker of the evening.

Reconnoitring the neighbourhood before the meeting, I was much pleased to observe the simple and earnest manner in which two godly ladies sought to persuade the fallen to come in from the streets. These ladies bore insult and reproach without a murmur, and the persuasiveness so peculiar to their sex was not without effect.

Islington, an important centre, described by an old author as a village two miles from London, but now wedded by the strong ties of brick, mortar, and cement, to the great metropolitan whole. Most devoutly do I wish that more could be done for this locality.

But few readers will know Highbury Barn, even by repute; suffice to say that it was twenty-five years ago the Cremorne of the north of London—now happily closed.

In Whitechapel and its vicinity are hidden away, during the bright hours of the day, many poor outcast women of the lowest possible type. Luxury is not their portion, but rather the endurance of hunger by day, while at night they lurk about in the darkness, begging money for bread, and the stereotyped fourpence to be allowed to rest in a common lodging-house. There they lie, dark and dreary indeed, until death ends their misery, unless snatched from sin and sorrow by some angel of mercy. It is a source of pleasurable gratification to know that this locality is now well visited by city missionaries and many others.

In Ratcliff Highway are some hundreds of the most hardened and depraved women, but yet not altogether destitute of better feelings. Not very long since I had the privilege of attending a meeting in the very heart of these people. Addresses were delivered to them by ladies, and a choir of singers sang a selection of Sankey's hymns. The behaviour of the company was really very good, and the object—viz, to interest them with a view to further efforts on their behalf—was not in vain.

In the south of London was recently held

TEA AT THE FARMHOUSE.

The reader's imagination will picture a cosy detached farmhouse, standing within its own grounds, amidst hill and dale. Not so, however. The farmhouse stands where once, in a measure, surroundings existed as above suggested, but now in a forest of bricks, in that miserable, dismal, and comparatively little known district of the Mint. Space forbids me to enlarge as to its history, but at one time good money was coined here; and since the removal of the Mint proper, many private establishments for coining have been carried on without the sanction of the authorities, but these have been broken up one after

another through *the unwelcome intrusion of the police*. The farmhouse in the Mint is approached by a narrow ill-paved street turning out of the Borough, right opposite St. George's Church.

On the day of the party the weather was uninviting to a degree. A short November day was made shorter still by a steady downpour of rain, which somewhat hastily ushered in the blackness of darkness. Abounding in this locality are common lodging-houses, the keepers of which vie with each other in advertising their accommodation with such notices as these, "Good beds for single women, fourpence per night." "Ditto for men on the same terms." In some cases these enterprising (may I call them hotel-keepers?) add the interesting and suggestive consideration, "*Clean* and good beds." I soon found a friend in my path from whom I inquired for the farmhouse.

In a few moments I found myself in the large hall of the building. There were about a hundred women present. I speedily recognised some friends, and amongst others the worthy rector of St. George's Church, Southwark, whom I had not seen for eighteen years. He soon reminded me of a night we had spent together in the streets of London, searching then for a poor lost girl. The rector's wife presided at a piano lent for the occasion, and as soon as we were all seated played the tune to the well-known hymn, "Jesus of Nazareth passeth by." Prayer was offered for a blessing on the meeting. The Rev. Burman Cassin then proceeded to address the meeting on a suitable portion of Scripture. His remarks were well adapted to the character and condition of the audience.

I was privileged with an opportunity of supplementing the above address. Another friend also spoke to the poor women. Prayer was again offered, and more hymns sung. It is right that I should state that this meeting was

convened by the Midnight Meeting Movement. The organising secretary, Mr. J. H. L. Christien, would have taken part, but he had to attend a midnight meeting at Southampton. The president of the meeting, in dismissing the audience, spoke kindly and encouragingly to them, and said, should any desire his assistance, he would help them to the utmost of his power.

Now about those present at the tea-party. The ages of the audience ranged from fifteen to fifty. There were many fresh-coloured and healthy young girls there; many strong women, between twenty and thirty, and some whose countenances indicated that a life of sin, with its usual accompaniment of sorrow, had told on them. Others with bruised and disfigured faces.

During the meeting a few seemed to treat it as a sort of pleasurable joke, others looked on with indifference, while not a few yielded to the impulse of feeling and wept bitterly. At the close of the meeting the kind Christian workers present and myself advised with many, and the next day the fruit of this Christian effort began to appear.

Finding myself in such a colony of lodging-houses, I asked permission to visit two. A trustworthy city missionary volunteered his services, and we turned out into the dark, dingy, and tortuous streets of the Mint. A few steps, and we inquired of a woman in a front room whether we should be allowed to enter the kitchen. After a ready answer in the affirmative, we proceeded to the rear of the house, where there was a room about forty feet long and twenty feet wide, built over what was at some time a garden. I confess that, with all my experience, a sight met my eyes for which I was not prepared. There were about forty persons present, men and women. All ages were represented, from a poor, miserable, wan little child of two years old; boys and girls of eight or

nine; young men and women; a few seeming to be on the verge of eternity. The extremes of moral condition were represented, the low and hardened, satisfied evidently with the gratification of the moment, while others indicated extreme sorrow and sadness. There was one old woman in a corner seeking consolation by the soothing influence of a pipe of tobacco, which she was smoking leisurely. The place had its hero, whose potent influence was soon discovered. Upon begging permission to speak, my friend appealed to the audience. They hesitated; but at the moment there emerged from the fireside an old man—I should say nearly seventy years of age—who assumed an authority under the circumstances. He nodded his assent. There was a most respectful silence. I did not detain them long, but sought as simply and as plainly as possible to tell them about Jesus, our Saviour and Friend. We bade the company good night, which was returned most heartily.

I was glad to get out into the open air, for the stifling odours of the kitchen were almost overpowering. My friend took me to another kitchen. The person in charge granted us immediate access. In some respects the room was like the former, and the occupants were similar, with few exceptions. For instance, at one end there sat a couple very attentive to each other. The woman had a good fair countenance, while her partner—I suppose her husband—was one of the blackest men I ever saw.

Industry was well represented, women sewing and darning. A travelling chairmender was busy splitting cane in the hope of obtaining jobs on the morrow, and a woman attending to her toilet, dressing her hair in closer proximity to the table from which they had their food than ordinary delicacy could well allow.

I was permitted to speak a few words here. There was good attention, at the close of which a young man spoke

up and said, "Here's a poor fellow who hasn't broken his fast to-day." The hungry man came to the front. His wants were immediately supplied, and my friend and I retired from the place. Wending our way into the main thoroughfare, a little boy about seven years old emerged from a doorway, "Can you tell me the time, sir?" My friend the missionary said, quietly, "Don't *take your watch out*," with a significance which led me to infer that amongst the poor wretched and depraved dwellers in the vicinity of the Farmhouse, in the Mint, there were some who, to say the least of it, were not so honest as to be above suspicion.

For a moment to return to the guests at the tea-party. Nearly every one of them were from the streets—poor outcasts of the lowest and lower order; at night time such as may be found prowling the Borough, New Kent Road, London Bridge, Tooley Street, &c., &c.; but degraded as they may be, they have interests in time worth struggling for, and greater interests in eternity, and for such the Friend of the friendless came, and said, in spirit if not actually in word, to all when penitent, "Neither do I condemn thee; go, and sin no more."

IMPORTANT RECENT MAGISTERIAL DECISION.

Public immorality has its known strongholds, and the demolition of any one of them is a direct gain to the cause of virtue; it is thought, therefore, that every friend of true morality will rejoice to know that at the autumnal meeting of the Middlesex Magistrates, when all applications for licences for public-houses, music-halls, and casinos, are presented, several applicants for the renewal of the favour were firmly and distinctly refused, and among these the proprietor of the Argyll Rooms.

These have been open about thirty years, during which time they have proved to hosts of young people, of both

sexes, an unmitigated curse, and caused the hearts of thousands of respectable parents to bleed with sorrow, shame, and anguish.

The traffic carried on in them has enriched the proprietor, helped to provide the streets with fallen women, prisons with felons, who otherwise might have been respectable, graves with dishonoured dead, and hell with victims.

The fact that this licence was refused by a large majority is a cause for thankfulness, and the magistrates who voted for the closing have rendered a great and good public service.

I confess that both surprise and indignation has been aroused annually when I have read of the applications for the renewal of this licence. The proprietor has, at least of late years, retained counsel to support his application, and I have been amazed especially, as at the last occasion, to find an eminent "Member of the Bar," a Q.C., could accept such a brief. Should these lines meet his eye, he may call up to memory the arguments he employed to support his case, but, offend or please so eminent a member of his honourable profession, I question whether he may be able to make his conscience and logic agree. One day pleading for the continuance of the wretched degrading traffic of the Argyll, and next perhaps at the Old Bailey conducting a Treasury prosecution against some poor, stupid fellow, allured to the Argyll as a rational place of amusement by a glowing advertisement in our daily journals, his own money spent, his employer's money embezzled, standing in the dock, his case made as bad as it can possibly be by this eminent council, who, wiggled and robbed, with countenance indicating righteous indignation against the young man, whilst by his sophistry in argument many magistrates were induced to re-licence this haunt of vice. Depend upon it next autumn the applica-

tion will be renewed, meanwhile the nation's heart should be fired to oppose the reopening of this and similar hells, and plain speaking employed against all those who help, directly and indirectly, against the real interests of mankind.

The following account, culled from the *Daily Chronicle*, November 18th, 1878, will illustrate the character of the frequenters of the Argyll, and dissipate any lingering doubt that might be found as to the true character of the place.

“SCENE AT THE ARGYLL ROOMS.

“ On Saturday evening last, the proprietor of the Argyll Rooms, acting on a suggestion, it is said, of the police authorities, closed the establishment, so as to prevent what otherwise must have led to a scene of disorder. According to the legal termination of the licence, Mr. R. Bignell might have kept the doors of his establishment open until twelve p.m. on Saturday, as the licence only expired to-day. An announcement on the doors stated that the rooms were closed in celebration of the Lord Mayor's Day, and the public were informed that the rooms would be open 'as usual' to-day (Monday). Few people either credited the alleged motive for the closing, and fewer still the promise to reopen 'as usual.' The *demi-monde* had evidently made arrangements to celebrate by a saturnalia the *clôture* of their favourite resort, and, for reasons not very apparent, a large number of medical students had proclaimed their intention of protesting against the closing of the rooms. As early as nine o'clock quite a concourse of men and women had gathered in the immediate vicinity, and 'growlers' and hansoms alike began to roll up, bearing freights of fragile 'ladies,' who were specially *got-up en grande tenue*, to pay a last adoration to the muse of the many twinkling feet on the boards of the Argyll. *Disappointment*, however, followed the advent of both

'ladies' and 'gentlemen.' A strong cordon of police was drawn around the area comprising portions of Piccadilly, Coventry Street, and the frontage of the Haymarket adjacent to the Rooms ; whilst Windmill Street was effectually barred from public traffic. The vicinity of Tichborne Street, Regent Street, and the Piccadilly Circus was strongly lined with stern guardians of the law. According as the cabs reached the police lines the Jehus were informed that the Argyll district was interdicted. In some cases the cabmen declined to deposit their freight or turn back, and some noisy altercations ensued. In some instances the fragile inmates offered to stand all 'damages' providing the Jehus would drive to 'Bob Bignell's' doors. The law, however, was too strong, and where advice and monition failed, force *vi et armis* was requisitioned, and prevailed. A rumour had got abroad that the price for the last 'ball' at the Argyll was to be half-a-guinea, and many of the weaker sex were loud in their offers to stand a 'fiver' for the *dernier pas* of the season. Towards eleven o'clock the adjacent public-houses were positively crammed with the *nymphes de pavé*, who poured down deep libations to accompanying objurgations of the police, the magistrates, and every other type of authority. The Veuve Cliquot and Roederer were gustily absorbed, and 'S. and B.' was demanded and re-demanded, and the virtues of the gallant 'medicals' were lauded in full bumpers of many sparkling wines. Fortified within, many Amazons ventured out to urge on the crowd of 'medicals' to break down the police fence. Many a charge was made in response to the *appel des dames*, but the helmets, the buttons, and the batons stood as firm as the Wellingtonian Guards at famed Waterloo. After each charge many prisoners were captured, and conducted to temporary exile in the Vine Street police-station. The number of police on the spot is variously estimated, some saying that as many as 500 'blues' were on duty. There

may have been some 300. As the closing hours for the public-houses drew nigh, quite a riot, a French *emeute*, took place in the Criterion, which was crowded to excess by all that was gay, frivolous, and noisy. Long before twelve the bar and restaurant were closed, but not before the place was crammed to excess. A posse of police guarded the entrance. The number of cabs in the Haymarket was legion, and some thoughtless persons were foolish enough to introduce 'crackers,' which were plentifully showered alternately on the police and the cab rank. Several horses bolted, and the cabbies with difficulty protected their property. Several well-painted 'ladies,' whose accents betrayed their French origin, called out for barricades; but the unsophisticated mob was evidently, and happily, uninitiated in this peculiarly Parisian mode of street warfare. From twelve o'clock, and a full half-hour afterwards, this West-end *quartier* was one scene of tumult and riot, and formed a sad reflex on the value of civilisation. The piercing coldness of the night and the absence of shelter or fortifying spirits gradually thinned the crowds, and at an early hour on the Sabbath the last note of the saturnalian dirge over the death of the Argyll Rooms was sounded by the cracks of the whips of Jehus, as they collected their fares for St. John's Wood, Pimlico, *et la reste*. The police behaved with great forbearance, and did their disagreeable duty in a manner, of which we may say they displayed the virtue of *suaviter in modo* with the *fortiter in re*."

The evil of such places is shown in various ways, as the following will indicate:—

MIDDLESEX SESSIONS.

(Before Mr. P. H. EDLIN, Q.C., Assistant-Judge.)

HOUSES OF ILL-REPUTE IN CHELSEA — Mary Ann Power was indicted by the Vestry of the parish of Chelsea for having kept a *house* of ill-repute at 44, Gertrude Street, in that parish, to which


she pleaded guilty. Lizzie Beaumont and Elizabeth Frazer, living at 37, Gertrude Street, and 27, Margaretta Terrace, were also brought up and dealt with in a similar manner. Mary Pearce, a married woman, was indicted for keeping a similar house at 45, Lamont Road, Chelsea. Mr. Montagu Williams prosecuted; Mr. Besley appeared for the defendant. The jury found the prisoner guilty. Mr. Montagu Williams said he wished to explain how it was the Vestry had taken proceedings against the house. He held in his hand a report of a trial at the Central Criminal Court of a man named Sullivan, who was charged with uttering forged cheques to the amount of between £300 and £400, and the greater part of the money was spent at this house. Mr. Besley said he defended Sullivan, and he knew it was not as Mr. Williams had stated. That woman was met by Sullivan *at the Argyll Rooms*, and they went to Paris together. Inspector Joseph Keller, of the T Division, said this was one of the most disorderly houses in the district. He was informed that the man Pearce had three or four other houses in the neighbourhood, and it was in one of these houses that Sullivan went. About two-thirds of the houses in the district were of the same character as these. The Assistant-Judge ordered the defendant to find two sureties in the sum of £50 each to come up for judgment next sessions.

LONDON STREETS IN 1878

still present an inviting field for Christian missionary work among the fallen at night. By God's help and blessing much has been achieved, but there is infinitely more to be done, and I earnestly appeal to every Christian to ponder the condition of our poor outcast women, and save them from their follies and their faults, and bring them into the fold of the Good Shepherd Jesus Christ.

THE TREATMENT OF PENITENTS IN REFORMATORIES.

In the month of May, 1875, the Council of the Reformatory and Refuge Union convened a conference of Secretaries, Masters, and Matrons of the United Kingdom, at Edinburgh, when, in compliance with a

o 

unanimous request, Mr. Thomas delivered an address, of which the subjoined is an extract:—

THE MANAGEMENT OF HOMES FOR THE RECLAMATION OF
FALLEN WOMEN.

“The primary essential in matrons is sound, practical piety—the only staying power which can lead to ultimate success. I know of no field of labour which so soon wears threadbare the enthusiasm of the mere emotionalist as the work of Female Reclamation. There is a ‘needs be’ for something of the firmness of the Divine Master, whose devotedness to His mission survived incessant toil, grievous discouragements, and cruel persecutions, which indeed only served to quicken His labours until they culminated in that expression, ‘Father, forgive them, they know not what they do.’ The matron who would succeed must have her soul richly baptized by the Spirit of her Lord and Master.

“Next in the order of essential qualifications is what is usually called ‘*good common sense*,’ or in other words, a *sound judgment—perceptive, observant, and prompt*. In addition, there must be a deep warm-hearted affection, in order that love may beget love. Authority may command—may preserve order, *but if love be wanting*, it will be as useless as a severed cable to pass the electric current from shore to shore.

“The next helpful qualification is a sanguine temperament, ever quick to observe and take advantage of every redeeming trait of character, indeed a firm believer in the fact that there is no woman fallen so low but that there is a witness left in the breast as it were for God, to which appeal may be made, either to the affections or the judgment; and in order to the good management of an asylum for poor outcast women, as well as to succeed with individuals, these reclaiming traits need to be watched for and to be prayed for. Like as the compassionate

watcher on the seacoast at night looks anxiously for the dawn of day, that he may rescue the tempest-tossed from destruction and death, so should it be in the asylum, amidst the mental darkness and moral gloom which overawe the souls of poor outcast women whom it is sought to save. To accomplish this there is a 'needs be' for constant watching and praying for the first rays of the moral and spiritual dawn, when these wrecks of life may be drawn from the quicksands of depravity on to the high ground of moral principle and holy life.

"I have often met with cases of poor women who have made an effort to get free from the thralldom of vice, but have relapsed again, and then excused themselves by saying, 'Had I been dealt with differently, or encouraged and trusted at such a point, I should have been saved.' Of course such excuses should be received with extreme caution, but not wholly ignored. Many who have been saved and taken a retrospective view from the high vantage-ground of their converted state, have pointed back with deep emotion to periods in their history when they had been lovingly and judiciously helped by the godly matron in the Home where they passed their probation. Further, in order to the good and effectual management of an asylum, the principles of *self-help* should be carefully sought for and developed. There are those who fall into the sin of immorality by the force of *sudden temptations*, but a very large proportion (and, indeed, the most difficult class to deal successfully with) are those who lack that proper self-reliant energy which is one of the essentials of success in life. Consequently there is always a *lion in their path*. The cause of their failure they affirm is 'not their own fault,' but the neglect of other persons.

"*The period of probation.*—This is an old and somewhat vexed question amongst managers of Institutions for the reclamation of Fallen Females, and most unnecessarily so,

for it may be conceded that there is a striking analogy between moral delinquencies and physical disease. In the latter, the medical attendant has to look for causes immediate and remote ; so it is necessary to search out the causes of moral delinquencies. If the defection has been the result of unlawful yielding, under the pressure of strong affection, the reclamation in such cases will not be found difficult, and the shorter period of probation will suffice. There are many cases of womanly frailty, the result of sudden impulses, and to keep such persons in asylums for any length of time would be to inflict upon them grievous wrongs, and expose them to contamination with characters *much worse than themselves*. On the other hand, the great majority of fallen women are the sad consequence of early neglect or exposure in childhood, and of untoward circumstances; many are motherless and fatherless girls, with those who have never had the advantage of *good and happy home influences* ; consequently there has been no character, and what is worse, no guiding principle to check self-will, idleness, love of liberty, love of dress, dishonesty, intemperance, &c. Now I submit that a moment's thought will lead the intelligent worker to see that in point of the time of probation, no period can be fixed, any more than the board of a hospital could wisely adopt a rule compelling their medical staff to keep all their patients a certain length of time. Time enough must be allowed for the eradication of evil propensities, and I strongly recommend that in every case taken up a careful inquiry should be made into the antecedents of the person, so as to guide the managers of the institution as to the best course to be adopted. If bad habits are found to be the result of recent companionship, or the gradual acquirement through long years of neglect in childhood and youth, so the period of probation should vary.

“*Further, the period must be dependant in a measure on*

the locality where the institution is situated. If in a small town where, to use a hackneyed phrase, 'everybody knows everybody,' the time should be longer. If in such places as Bristol, Dublin, Edinburgh, Glasgow, or London (and more especially the latter place, which may be said to be a world in itself), the period may be shortened; and I strongly advise against very long periods, lest the love of the unnatural communist-form of life should be engendered; rather, in pattern, time, and influence, the family home life should be approached as nearly as possible, which while it succours completely in the day of weakness, its influence is to fit those who have been fostered under its shelter to go forth on their own account, and make positions in the world for themselves. I rejoice at the existence of institutions in which, with respect to the period of probation, there is a diversity of opinion, and, while I hold my own, I equally respect the judgment of those who differ from me; and I now strongly recommend mutual confidence and unity of action among all who are engaged in this mission of mercy, whether holding themselves to the longer or shorter period, especially in our larger towns and cities where several asylums exist. Let us work on side by side, exercising towards each other the greatest mutual respect for our difference of opinion on minor matters, and seek by the classification of cases to do the largest amount of good possible.

"We now proceed to consider the occupation of the inmates of Reformatory Homes. I have seen the most grievous failures result from keeping inmates in a condition of comparative idleness; on the other hand, the most blessed results wrought out where a judicious and thorough system of employment has been adopted. This of course is not to be wondered at, when we consider the words of Holy Writ upon this point, 'In the sweat of thy face shalt thou eat bread;' and while it is true that in a sense it formed part of the penalty for human trans-

gression, its penal consequences are light indeed, compared with the advantages which spring out of it. I have seen the rise and fall of a variety of schemes to employ the inmates in institutions in unwomanly occupation. Like ourselves, they have their instincts. The woman's natural sphere is certainly all that belongs to the domestic circle, and I believe that in this radius may be found the answer in reference to the occupation of the inmates of our Reformatory Homes.

“Further, seeing that domestic service now offers such openings for the reclaimed, I urge on this ground the managers of institutions will do well to find employment for their inmates in training the reclaimed to be good practical general servants, housemaids, cooks, and laundresses; for obvious reasons I do not recommend them being employed as nursemaids.

“Our asylums will afford good opportunities in the way of occupations, though much will depend upon the judicious authority of the matron in her employment in any establishment, in order to make all inmates while passing through their probation to serve in the several departments of the establishment, viz., the needleroom, kitchen, housemaids' duties, waiting at table, washing, and ironing. Of course these remarks do not apply to exceptional cases, and I venture to submit to the managers of our institutions, whether the time has not arrived when every matron should study domestic economy as a system, and be prepared to give simple lectures on the same to her inmates, preparatory to the practice of the same in their daily duties.

“Another, and most important point in connection with this branch of the subject, is remunerative occupation. In the Institution which it is my privilege to represent at this conference, more than £600 a year is now realised in profits on the laundry work done at three homes. Thus *the principle* of the inmates contributing towards their

own support is being developed, and I know that the same thing is being done with various results in other institutions.

“I have sometimes heard it objected thus, ‘Then you would make slaves of these girls?’ I answer ‘No,’ but add, God says, ‘In the sweat of thy face shalt thou eat bread.’ And when I consider the ceaseless and intense struggle which millions of our virtuous sisters live in in order to maintain themselves, I further reply, ‘I have yet to learn that because a woman has fallen into sin she is to be excused from that burden which an all-wise God, by His Word and His Providence, has imposed even on those who have maintained their moral integrity amidst all the allurements and temptations of the world.’

“I need only add upon this point that the matron’s discretion will apportion to each inmate the most fitting kind of labour and the amount, in order to develop habits of sterling industry, induce at night-time weariness, and fit for that inevitable struggle of life which is the general lot of mankind.

“I now approach a more agreeable part of my subject, viz., that of recreation. The whole region of animated nature shows that our loving Creator implanted in all an instinctive desire for indulgence in pleasure, or to come back to our term, recreation. Fishes sport; birds sing, and lambs skip, because created with certain instincts. Mankind needs it and seeks for it, and I hold that all those who would control either sex effectually must recognise it as part of their duty to provide, arrange, and superintend the recreation of those placed under their care. I cannot possibly go into particulars here. I would only urge upon all the imperative duty of considering how they may best meet that deep craving in human nature for relaxation and recreation.

“Before I close there is one other topic to which I feel I must briefly refer, viz., that of encouraging and de-

veloping self-help in the reclaimed by arranging with them to recoup the Institution, at least in part, for the outfits supplied to them on going to service. The Institution it is my honour to represent has developed this plan to a considerable extent, and with great advantage both to its own funds and the characters of the young women. According to the period of probation, conduct while in the homes, and the situation about to be entered, so clothing is supplied, and towards its cost the reclaimed sign a paper to pay a proportion out of her first earnings ; and with pleasure I record the fact that in the large majority of cases the obligation has been most honourably observed by those who have entered into it, thus developing the principle of self-help, inducing them to set a greater value on what has been supplied to them, and (what is even of much greater importance) helping the managers to continue their supervision over the reclaimed after leaving the Institution. This plan has worked remarkably well ; young women, when they have paid their allotted sums, often ask to be supplied with more clothing at cost price, which, according to their behaviour in their situations, is complied with, and amongst the advantages arising out of the further help is this : matrons are able to advise, and to a certain extent control, former inmates in their choice of clothing, seeing that in the store from which all applications are supplied only plain and serviceable articles are kept.

“ The inspiring thought in thus writing has been to get good myself, as well as to contribute my humble share to bring about the great end sought to be obtained ; and most earnestly do I pray Almighty God to follow our efforts with His most gracious blessing, and raise us to that high standard of motive, zeal, and disinterestedness set forth by the pattern of our Divine Lord and Master, who said, ‘ My meat is to do the will of Him that sent Me, and to finish His work.’ ”

The following Engravings and Extracts are from an article which appeared in the "CHRISTIAN" in 1877 :—

THE OPEN-ALL-NIGHT REFUGE.

This building is freely accessible day and night, in order that any poor penitent feeling the sore burden of her sin may at any hour find an asylum from present temptation, and a way back to the paths of happiness and virtue.



The illustration presents the exterior of the Refuge in Manchester Street, King's Cross, as the writer has seen it on a bleak, stormy night of winter. With a beating heart, and it may be a faltering step, some unhappy creature seeks admittance.

Since the establishment of this Refuge, 8,050 have been admitted.

MILTON HOUSE, BROMPTON,

Another branch of this Institution has, by the Lord's blessing, long enjoyed a career of usefulness. The lease of the premises in Camden Street having expired, it became necessary to obtain a house elsewhere. After much painstaking, the freehold of Milton House was secured in 1873, paid for, and the property placed in trust.



The process of reclamation does not end by merely providing the penitents with a refuge; in each of the Homes some kind of labour suitable to the inmates is carried on, and the means of gaining an honourable living is thus placed in their hands. Their bright and cheerful ways are in marked contrast to the dark, unhappy past; and they often lighten their labour by singing the "songs of Zion."

The annual profits arising from the work of the inmates amount to about £600 per annum, viz., at the above Home, Holloway, and Parson's Green.

THE HOLT YATES MEMORIAL HOME

Is externally represented by this engraving, and, as will be seen, is a plain substantial building. It is situated at Parson's Green, Fulham. In February, 1860, Dr. Holt Yates most kindly offered to give the use of three houses at Parson's Green, rent free, to be fitted up as an additional Home.



After his decease in 1874 the erection of this Memorial Home was determined upon. Through the kind co-operation of many friends of the work, it was completed, and, as has been stated, was formally set apart this year for the purposes of the work.

This Home was declared open by Mrs. Holt Yates, April, 1877, on the occasion of the Annual Meeting being held under the Presidency of Sir William Rose, K. C. B.

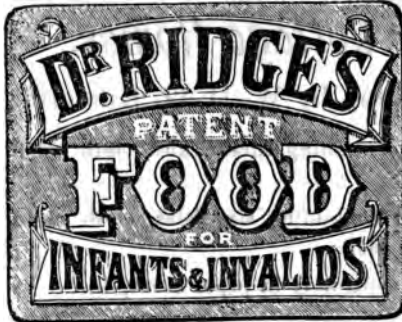
A HOME CHAPEL.

The ultimate end desired by the Committee of these Homes is the glory of God in the eternal salvation of every poor creature admitted; and this is sought for in the daily religious instruction imparted by the **Matrons** to the inmates. Occasional services are held during the week by **clergymen, ministers, missionaries, and others associated**, in addition to which there are two services held at each of the Homes every Lord's Day.



How goodly and how pleasant is the sight! Here we have a company of the reclaimed assembled for divine worship in the chapel or service-room of the "Home."

More than one thousand services are held annually in the Homes for the *preaching of the Gospel*.



Gives **HEALTH,**
STRENGTH,
COMFORT, and
QUIET NIGHTS
to Mothers, Nurses,
Infants, and Invalids.

SOLD BY ALL CHEMISTS & GROCERS.

FRIENDLESS AND FALLEN.

LONDON

Female Preventive and Reformatory Institution.

ESTABLISHED 1857.

PRESIDENT—**SIR WILLIAM ROSE, K.C.B.**

SUSTAINS SEVEN HOMES :

200, EUSTON ROAD, N.W.

MILTON HOUSE, MAUDE GROVE, S.W.

25, EDEN GROVE, HOLLOWAY.

5, PARSON'S GREEN, FULHAM.

7, PARSON'S GREEN, FULHAM, S.W.

195, HAMPSTEAD ROAD, N.W.

Open-all-Night Refuge—37, Manchester Street, King's Cross, W.C.

THE WHOLE WORK IS DEPENDENT UPON VOLUNTARY SUPPORT.

Bankers.—Messrs. BOSANQUET, SALT, & Co., 78, Lombard Street, E.C.

FRANCIS NICHOLLS, Esq. (of the Committee), 14, Old Jewry Chambers, E.C., will receive donations.

EDWARD W. THOMAS, Sec., 200, Euston Road, N.W.

**MANAGEMENT OF THE FINANCIAL AFFAIRS
OF THE INSTITUTION.**

The Funds received are paid direct into the hands of the Bankers of the Institution, Messrs. Bosanquet, Salt, & Co., 78, Lombard Street, E.C., and monthly current accounts are paid by order of the Committee, after careful examination by a member (viz., Mr. Sage, 4, Newman's Row, Lincoln's Inn Fields, W.C.), and annually the books are audited by Messrs. Nicholls and Leatherdale, Public Accountants, 14, Old Jewry Chambers, E.C.

Taking Tales for Cottage Homes.

Edited by W. H. G. KINGSTON.

In 4 Vols., crown 8vo, each containing three Tales, cloth extra, 1s. 6d. each.

In 2 Vols., crown 8vo, each containing six Tales, cloth extra, bevelled boards, 3s. 6d. each.

Each Tale may be had separately in paper cover, 4d.

LIST OF SUBJECTS.

1. **The Miller of Hillbrook; a Rural Tale.**
2. **Tom Trueman, a Sailor in a Merchantman.**
3. **Michael Hale and his Family in Canada.**
4. **John Armstrong, the Soldier.**
5. **Joseph Rudge, the Australian Shepherd.**
6. **Life Underground; or, Dick, The Colliery Boy.**
7. **Life on the Coast; or, The Little Fisher Girl.**
8. **Adventures of Two Orphans in London.**
9. **Early Days on Board a Man-of-War.**
10. **Walter the Foundling: a Tale of Olden Times.**
11. **The Tenants of Sunnyside Farm.**
12. **Holmwood; or, The New Zealand Settler.**

The object of this series is to supply the cottagers and humbler classes of England, whose knowledge of reading and whose vocabularies are limited, with books in clear, large type, composed of words the meaning of which they understand, sentences which the eye can take in with ease, ideas suited to their comprehension, on subjects likely to excite their interest, so that they may obtain amusement and wholesome instruction without the labour which a large number of the works at present put into their hands demands.

The series will be found suitable for the poorer population of our towns, the inhabitants of our coasts, and our Soldiers and Sailors in barracks and on board ship; also for reading in night schools, and for parish Libraries.

GRIFFITH & FARRAN, West Corner, St. Paul's Churchyard, London.

WORKS PUBLISHED BY MORGAN & SCOTT.

MARY LYON. RECORDS OF A NOBLE WOMAN.

With Engraved Portrait.

BEST EDITION, cloth, bevelled boards, 3s. 6d.

CHEAP EDITION, tinted covers, 1s.; cloth, 1s. 6d.

"Well-fitted to stir up to greater zeal and activity in the Christian cause."
Christian Work.

"A biography worthy to be written, and a book well written."
Wesleyan Advocate.

FIDELIA FISKE. THE STORY OF A CONSECRATED LIFE.

With Engraved Portrait.

BEST EDITION, cloth, bevelled boards, 3s. 6d.

CHEAP EDITION, tinted covers, 1s.; cloth, 1s. 6d.

"A simple and well-told story of a beautiful and successful Christian life, and is well-fitted to be extremely useful."—*English Independent.*

"Very well written, and contains many highly interesting details, some of them quite out of the common order."—*The Watchman.*

AT JESUS' FEET. PAPERS ON CHRISTIAN DOCTRINE, LIFE, AND WORK. By R. C. MORGAN.

Tinted covers, 1s.; cloth, 1s. 6d.; cloth, gilt edges, 2s. 6d.

"A series of excellent papers on Christian Doctrine, Life, and Work. Many will prize the work as a valuable stimulus to the inner life."—*Literary World.*

"Will refresh the spirit of simple-hearted believers."
Illustrated Missionary News

JOHN, WHOM JESUS LOVED.

By Rev. JAMES CULROSS, M.A., D.D.

With Chromo-Lithographic Views of the "Sea of Galilee" and the "Isle of Patmos."

Cloth, bevelled boards, 3s. 6d.

"In this very thoughtful and tender little book, Dr. Culross delineates the character of John as a man, as the friend of Jesus, as a writer, and as a theologian."—*British Quarterly Review.*

"A volume full of beauty and sweetness, light and life . . . It is the best work on John and his writings that we have seen."—*Forward.*

"THY FIRST LOVE." CHRIST'S MESSAGE TO EPHESUS.

By Rev. JAMES CULROSS, M.A., D.D.

Cloth, price 2s. 6d.

"Its language is chaste and clear; its thoughts are fresh and invigorating; its tone is evangelical without being sentimental. While there is a genial warmth of devout feeling, there runs through its pages a healthy breeze of robustness."
Literary World.

"The volume is scholarly, eloquent, and scriptural; and none can read it without profit."—*Christian Age.*

LONDON: MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS,

And may be ordered of any Bookseller.

UNSECTARIAN—EVANGELICAL.
Every Thursday, price One Penny; Monthly, Sixpence.

WORD & WORK.

A WEEKLY RECORD OF

Christian Testimony and Effort.

Published with a view to farther the work of evangelization, and the building up of the children of God on their most holy faith.

The last Volume contained Articles by the following well known Ministers and Teachers:—

REV. W. HAY M. H. AITKEN, M.A.

DR. ANDERSON.

MR. S. A. BLACKWOOD.

REV. H. BONAR, D.D.

MR. HENRY DYER.

MR. HENRY GROVES.

MR. T. SHULDHAM HENRY.

MR. W. LINCOLN.

MR. GEORGE MÜLLER.

MR. CHEYNE BRADY.

MR. GORDON FORLONG.

REV. CHARLES GRAHAM.

MR. HENRY GRATTAN GUINNESS.

REV. MARCUS RAINSFORD, M.A.

REV. ADOLPH SAPHIR, D.D.

MR. J. DENHAM SMITH.

REV. DR. MACKAY.

MR. HERBERT W. TAYLOR.

Who are also contributing to the present Volume.

Together with accounts of Christian Work in all parts of the World.

"I think *Word and Work* looks well and reads well. Let 'Word' be as prominent as 'Work.' It is just what is wanted—more food, more instruction than is usually found in papers which seek to chronicle work. I wish it great blessing."

London.

J. DENHAM SMITH.

"I read *Word and Work* with deep interest, and believe it is being used for much blessing."—*Home of Industry.*

ANNIE MACPHERSON.

"I wish you all success, and will gladly do what I can to help the circulation of *Word and Work.*"

Liverpool.

W. P. LOCKHART.

"Your paper commends itself to me as being a most excellent one for the object in view, in making better known the word of truth, and of reporting the growth of the word in the magnifying of our dear Lord and Saviour Jesus Christ."

Chicago, U.S.A.

Yours in Him,

D. W. WHITTLE.

LONDON: JOHN F. SHAW & CO., 48, PATERNOSTER ROW, E.C.

PRICE ONE PENNY.
CHRISTIAN HERALD
AND
SIGNS OF OUR TIMES.

Circulation 140,000 Copies every Week.

EDITED BY

**The Rev. M. BAXTER, Clergyman of the Church
of England.**

Contains every week a Portrait of some eminent person, a Sermon by the Rev. Dr. TALMAGE, of Brooklyn, U.S., and a Sermon or Exposition by the Rev. C. H. SPURGEON; also every three or four weeks Sermons by the Revs. W HAY AITKEN and W. M. PUNSHON, LL.D.; also, always a Prophetic Article and Summary of Current Events, Anecdotes, etc.

PRICE ONE PENNY,
AT 2, IVY LANE, PATERNOSTER ROW,
LONDON,

Or 3s. 3d. for 26 Weeks by Post.

ELEGANT GIFT BOOKS.
D. L. MOODY'S
ARROWS AND ANECDOTES,
 AND
THE STORY OF THE GREAT REVIVAL.

By JOHN LOBB, F.R.G.S., Managing Editor of the "Christian Age."
 Fancy Boards, 1s. 6d.; Cloth, Gilt Edges, 2s. 6d.

"Some of the most effective of Mr. MOODY'S illustrations have been gathered up by Mr. Lobb."—*Rock*.

Order of any Bookseller.

READ BY

HER MAJESTY THE QUEEN,
"UNCLE TOM'S STORY OF HIS LIFE."

His Forty-two Years' Slave Life, and Evangelistic Work in Canada, since his Escape from Slavery.

WITH PREFACE BY MRS. H. B. STOWE.

Translated into TEN LANGUAGES. English Edition is now in the
ONE HUNDREDTH THOUSAND.

By JOHN LOBB, F.R.G.S., with an account of their visit to

HER MAJESTY THE QUEEN,
AT WINDSOR CASTLE.

In Editions at 1s. 6d. and 2s. 6d.

C. H. SPURGEON writes in the *Sword and Trowel*:—"Mr. Lobb performed a really philanthropic act when he became the pilot of Mr. Henson, alias 'Uncle Tom.' For him he worked with indefatigable zeal, and when he shared with him the honour of a visit to Royalty, it was only fitting that it should be so. Mr. Henson's life has enough of lively incident in it to keep his memoir up to the mark in incident, and the author has worked these into a story which in tone and spirit are all that we could desire."

The *Glasgow Herald* says: "The book contains a remarkably interesting life-history, more interesting by far than many a novel."

UNCLE TOM'S BOOK FOR YOUNG PEOPLE.

By JOHN LOBB, F.R.G.S., Managing Editor of the "Christian Age."

WITH PREFACE BY THE RIGHT HON. THE EARL OF SHAFTESBURY, K.G.,

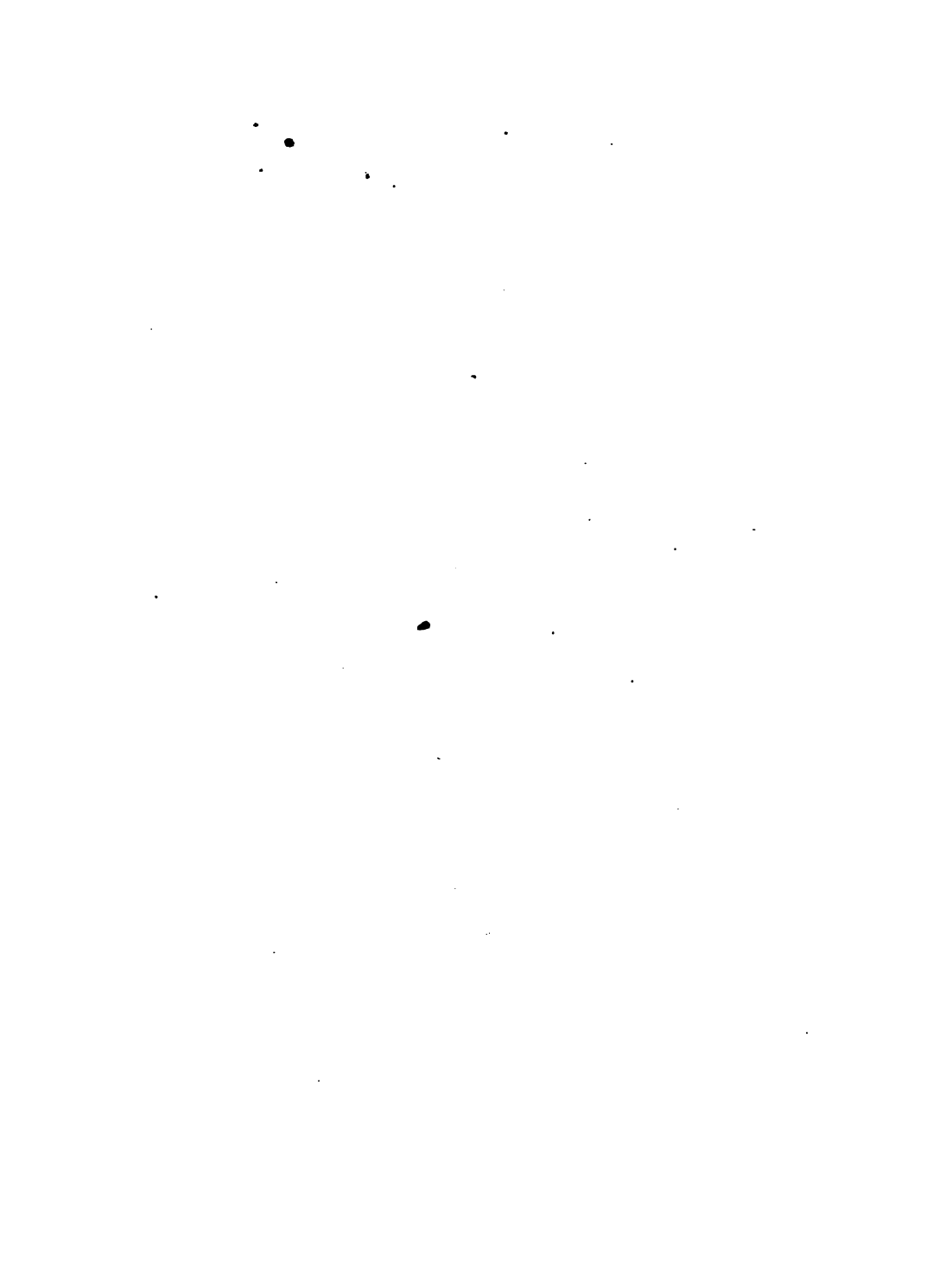
AND ILLUSTRATIONS OF UNCLE TOM'S STORY OF HIS LIFE.

The *Nottingham Daily Guardian* says: "Mr. Lobb's Young People's Edition of 'Uncle Tom's Story of his Life' is very beautifully got up, and one could hardly imagine a nicer gift to put into the hands of children than the true story of the life of the hero of Mrs. Harriet Beecher Stowe's celebrated fiction. The career of the Rev. Josiah Henson is one of unusual interest."

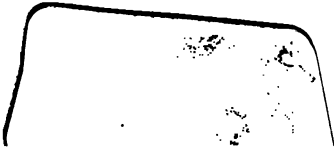
Crown 8vo, Cloth, Gilt Edges, 2s. 6d.; Fancy Boards, 1s. 6d.

Order of any Bookseller.

"CHRISTIAN AGE" OFFICE, 107, FLEET ST., LONDON.







the authors are not aware of any other studies that have examined the effect of the type of the stimulus on the accuracy of the responses.

It is worth noting that the present study was not designed to examine the effect of the type of the stimulus on the accuracy of the responses. The present study was designed to examine the effect of the type of the stimulus on the response time. The accuracy of the responses was not measured in the present study.

The present study was designed to examine the effect of the type of the stimulus on the response time. The accuracy of the responses was not measured in the present study.

The present study was designed to examine the effect of the type of the stimulus on the response time. The accuracy of the responses was not measured in the present study.

The present study was designed to examine the effect of the type of the stimulus on the response time. The accuracy of the responses was not measured in the present study.

The present study was designed to examine the effect of the type of the stimulus on the response time. The accuracy of the responses was not measured in the present study.

The present study was designed to examine the effect of the type of the stimulus on the response time. The accuracy of the responses was not measured in the present study.

The present study was designed to examine the effect of the type of the stimulus on the response time. The accuracy of the responses was not measured in the present study.

The present study was designed to examine the effect of the type of the stimulus on the response time. The accuracy of the responses was not measured in the present study.

The present study was designed to examine the effect of the type of the stimulus on the response time. The accuracy of the responses was not measured in the present study.

The present study was designed to examine the effect of the type of the stimulus on the response time. The accuracy of the responses was not measured in the present study.

The present study was designed to examine the effect of the type of the stimulus on the response time. The accuracy of the responses was not measured in the present study.

The present study was designed to examine the effect of the type of the stimulus on the response time. The accuracy of the responses was not measured in the present study.

The present study was designed to examine the effect of the type of the stimulus on the response time. The accuracy of the responses was not measured in the present study.

The present study was designed to examine the effect of the type of the stimulus on the response time. The accuracy of the responses was not measured in the present study.